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Lauralee Farrer

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“Our cities need to work for everyone; they need common ground to come together. For people of faith, this work comes from a deep conviction about what it means to seek the shalom of the city: it means not separating physical change from spiritual change.”

—NICOLE HIGGINS (MA ’10; STORY ON P. 12)
Makoto Fujimura is director of Fuller’s Brehm Center for Worship, Theology, and the Arts; see more of his work on pp. 76–77 and 98–99.

Painted at Brehm | Fujimura Studio in Pasadena, California, Silence and Beauty was completed with the help of Fujimura Fellows, a mentorship program that empowers students to embody Culture Care values. This diptych exists at the intersection of silence—including the novel of the same name—and the ways exile shapes creative practices. Explore these topics more online.

Silence and Beauty by Makoto Fujimura, 7’ x 12’ diptych, minerals, gesso on canvas, 2016
“Call unto me, and I will answer thee, and show thee great and mighty things, which thou dost not know.” (Jer 33:3, KJV)

This scripture from Jeremiah is the right reflection for this significant time: it’s been 70 years since our seminary’s founder, Charles E. Fuller, launched classes in Pasadena. To honor that 70th anniversary, we are sharing resources from our archives throughout the year that celebrate the history, scholarship, accomplishments, and impact that define the Fuller legacy. Though I have only been at Fuller for four years, I find these resources and reflections very moving as a member of the institution that Charles Fuller gave so much of himself to serve.

In the 1940s, Fuller was reaching thousands through his popular radio broadcast, The Old Fashioned Revival Hour. When he dreamed of spreading the gospel even further through a new school that would train young evangelists, his friend Harold John Ockenga, a pastor and theologian, encouraged him to broaden that vision. The church, he said, needed pastors who were intellectually sound and culturally attuned as well as solidly evangelical. When the two men and four other evangelical scholars met to pray about this vision, they heard God’s strong call—and Fuller Theological Seminary was born, a “center for evangelical scholarship” that would resist separatism and be a force for the renewal and broadening of evangelicalism. In September 1947, Fuller Seminary’s inaugural group of 39 students attended classes in the kindergarten Sunday school rooms of Lake Avenue Baptist Church—sitting in child-sized chairs as they learned from a charter faculty of theological giants: Everett Harrison, Carl F. H. Henry, Harold Lindseth, and Wilbur Smith.

Jeremiah 33:3.3 was Charles Fuller’s life verse when he started his radio program in 1934, and later when he opened the doors to Fuller Seminary. It is an appropriate scripture to guide us as we celebrate this anniversary and look forward to new opportunities for Fuller’s future. We are strategically retooling for a different world: offering fully online degree programs, rethinking regional campus functions, and restructuring the seminary around four areas—graduate programs, leadership formation, mission advancement, and operations—to strengthen our organizational effectiveness.

Chief among this season’s innovations is the new FULLER Leadership Platform, which will facilitate learning and formation in a variety of formats—from professional certificates to cohorts, classes, and more—in addition to our traditional degrees. As always, whether through formation groups, centers of innovation, consulting, or career development, Fuller’s world-class scholarship consistently drives all we do.

For me, it has been important to remember the courageous and creative leadership of those who have gone before us at Fuller, pressing into the seminary’s rich history in ways that will guide us in responding to the needs of the church and our world in the future. As we enter into a new season burgeoning with possibility, I am trusting God to show us great and mighty things for another 70 years.

+ IRENE NELLER is vice president of Communications, Marketing, and Admissions at Fuller Seminary.
12 Start with Coffee
Nicole Higgins addresses the social divisions of Orlando through grassroots organizing—springing from a network of local coffee shops.

18 The End of the World as She Knew It
The suicide of her father sends Erin Dunkerly on a path of shock and grief, with a commitment to work toward prevention.

24 This Is What It Means to Wash Someone’s Feet
A passion for mental health and the homeless leads Ana Wong McDonald to help create holistic services on Los Angeles’s Skid Row.

28 Limping Toward Sunrise
Kutter Callaway reflects on his chronic spinal pain and the difficulty of finding faith in the midst of suffering.

32 In Transit
Aaron Moore’s winding journey takes him to unexpected transportation work in the high desert—and a vocation that uses all his gifts.

THEOLOGY

38 The Shalom for Which We Yearn
W. Y. Yoon
Mark Labberton, Guest Theology Editor

40 Shalom as Wholeness: Embracing the Broad Biblical Message
Leslie E. Aten

44 The Church in a Time of Conflict: Bringing Shalom to Persons in Situations of Internal Displacement in Colombia
Lisseth Rojas-Flores

50 Embodied Shalom: Making Peace in a Divided World
Jer Swigart

52 Kerygmatic Peacebuilding as the Practice of Biblical Shalom
Martin Accad

60 Shalom Justice
Sitha R. Deka

66 Shalom as the Dual Approach of Peacemaking and Justice-Seeking: The Case of South Korea
Sebastian C. H. Kim

70 Passing the Peace: A Pneumatology of Shalom
Patrick Oden

DEPARTMENTS

8 From Mark Labberton, President

98 New Faculty

99 Recent Faculty Books and Publications

100 Benediction

100 About Fuller Theological Seminary

VOICE

78 Scripture

84 Wisdom

90 Preaching

Johnny Ramirez-Johnson
Missiologist

Fuller Voices

About Fuller Seminary

From the Studio

Fuller Magazine

About Fuller Theological Seminary
¿El Shalom de Quién?

Whose Shalom?

From Mark Labberton, President

The beauty of the vision itself may explain why shalom often seems like a tantalizing and elusive dream. While containing some of our deepest longings and hopes, shalom is at once deeply desired and never fully experienced. It describes what God's grace intends, while the ordinary world of discord, violence, and broken relationships resists unresolved. Shalom? By all means. Where? Where? Living in the tension of “what is” and “what will be” is the ground of everyday life for followers of Jesus. Shalom underscores that we have been given a foretaste but not the final fruit. By faith, we see the determination and means by which God pursues the making of shalom in the long narrative of God’s story with Israel. At many points, the story moves along as it does because God promotes shalom even as Israel subverts it. Abraham, Moses, and David know the promises of God's shalom, and each tends to live in the tension of “what is” and “what will be” in a way that reflects God's great longing for righteousness and justice—vital elements of shalom—but do so in the context of Israel's preoccupation with its own lesser dreams. God's faithfulness to Israel is a foretaste of shalom, but never the final reality. In Jesus' life, death, and resurrection, we experience the fullest embodiment of God's shalom. Only there do we have the ultimate
deirdades, violencia y relaciones cetas se agita sin resolución. ¿Shalom? Por supuesto. ¿Cuándo? ¿Dónde? Vivir en la tensión de “qué es” y “qué será” es el fundamento de la vida diaria para las personas que siguen a Cristo. El Shalom destaca que se nos ha dado un anticipo, pero no el fruto final. Por fe, vemos la determinación y los medios por los cuales Dios persigue la creación del Shalom en la larga narrativa de la historia de Dios con Israel. En muchos momentos, la historia se mueve como lo hace debido a que Dios promueve el Shalom aun cuando Israel lo subvierte. Abraham, Moisés y David conocen las promesas del Shalom de Dios, y cada uno cuida y socava esas esperanzas. Los profetas declaran el gran anhelo de Dios por la rectitud y la justicia—elementos vitales del Shalom—pero lo hacen en el contexto de la preocupación de Israel con sus propios sueños menores. La fidelidad de Dios salvamento de los propios sueños menores. La fidelidad de Dios

durante el tiempo de Dios, el amor, la justicia y la paz del Padre, Hijo y Espíritu Santo. La idea de la Shalom no es una fantasía ideológica. De hecho, es una palabra que nombra lo que ya es verdadero tanto del carácter como la intención de Dios. El crear es uno en perfecta comunión; en el ser de Dios, el amor, la justicia y la paz del Padre, Hijo y Espíritu Santo. La idea de la Shalom no es una fantasía ideológica. De hecho, es una palabra que nombra lo que ya es verdadero tanto del carácter como la intención de Dios. El crear es uno en perfecta comunión; en el ser de Dios, el amor, la justicia y la paz del Padre, Hijo y Espíritu Santo.
La realización del Shalom de Dios permanece elusiva—tal vez hasta fantastica—porque rechazamos los requisitos del Shalom. No queremos bajar los brazos. No queremos paz sino esa clase de paz que queremos. No queremos comunión y bienestar a menos que los tengamos a nuestra manera y en nuestros propios términos. Es justo ahí, en medio de lo que es el Shalom que se nos ofrece a menudo como una proyección de nuestras políticas o sociología o personalidad. Se nos ofrece una nueva humanidad hecha de cada tribu y lengua y nación. Se nos ha llamado a un nuevo reino donde la justicia y la paz significan la muerte del prejuicio, la mezquindad y el privilegio.

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Hacia Israel es un anticipo del Shalom, pero nunca la realidad final.

En la vida, muerte y resurrección de Jesús, experimentamos la encarnación máxima del Shalom de Dios. Solo ahí tenemos el testimonio supremo de que el Shalom no es una fantasía idealista, sino más bien la vida tangible y esencial que desinteresadamente y extravagantemente hace el Shalom presente y posible por medio del amor. He aquí una evidencia cruda que el Shalom debe sanar—mas que eso, de que el Shalom sea establecido, debe sobrepasar nuestra insistencia en nuestros propios términos en vez de los de Dios. Queremos Shalom en la ausencia de nuestros enemigos, por ejemplo, mientras que el Shalom de Dios solo es posible en compañía de nuestros enemigos, también.

Ese no es el Shalom que Jesús vino a hacer. Mientras el nuestro es un sueño incumplible, el Shalom de Jesús es una realidad en la cual nos reusamos vivir. Así que, ¿cual Shalom buscaremos?
Nicole Higgins (MA‘10), standing in front of a map at CREDO, a coffee shop and nonprofit that works to heal divisions in the local community.
Walking into CREDO in Orlando, Florida, is not so different from walking into any other coffee shop. The buzz of grinding coffee beans fills the air; pastries tantalize from their case on the counter. Depending on which of CREDO’s four locations it happens to be, there might be professionals grabbing a drink en route to a meeting or artists sitting at a table collaborating on their latest project. The difference starts to reveal itself when the barista asks, “How much do you want to pay for your coffee today?” Prices range from $2 to $4—buyer’s choice. Customers are introduced to their coffee as much for its story as for its flavor. Café de la Esperanza, for example, was grown and sun-dried in the Quiché region of Guatemala, an area once ravaged by a 36-year civil war, the barista explains. Each coffee plant is hand-cultivated, pressed, and sold at fair wages to protect workers’ rights and bolster the economy. With the addition of this narrative, degrees of separation between coffee grower and coffee drinker start to dissolve. A seemingly small decision can bring a personal connection, explains CREDO staff member Nicole Higgins (MACCS ’10) with unconcealed delight: “We’re inviting people to be stakeholders on a global issue at a very local level.”

Nicole is all about fostering personal connections, doing so with a degree of enthusiasm that’s contagious. Those connections begin first thing in the morning as she greets regular CREDO customers by name, and they extend into work that reaches far beyond selling coffee. In her role as “Rally Director,” Nicole energetically leads an effort that distinguishes CREDO from other cafés much more than their story sharing and name-your-own-price approach: she helps CREDO partner with and “rally” community members to bring positive social change to downtown Orlando. Partnerships have included a bike rally with the Parramore Kidz Zone, monthly trash pickups with Keeping Orlando Beautiful, and mentoring kids alongside the Boys & Girls Club. Nicole’s love for personal connections comes to the fore as she mobilizes “Rally Makers”—individuals and organizations who pool their resources and expertise to nurture new social enterprises in the city.

For Nicole, working at CREDO fulfills a deep passion to “seek the welfare of the city” through physical and spiritual renewal. Her own journey, in fact, mirrors CREDO’s mission statement:

“A life of impact usually starts with steps so small they seem silly, so small that the momentum of our life always seems to carry us away from them. It’s only when we rally together that we’re able to overcome that momentum, reject our tendency toward apathy, and impact our city, world, and selves for good.

Nicole took her own early steps toward a life of impact when she came to Fuller for a cross-cultural studies degree, bringing with her a passion to change the inner city that naturally led to community organizing. “Our cities need to work for everyone,” she says; “they need common ground to come together.” Inspired and supervised by Associate Professor of Urban Mission Jude Tiernan Watson, Nicole worked with Clergy and Laity United for Economic Justice (CLUE-LA) to help organize religious communities in Los Angeles around economic issues, exploring ways to provide community members access to the life they want. “For people of faith, this work comes from a deep conviction about what it means to seek the shalom of the city,” she says: “It means not separating physical change from spiritual change.”

During her time at Fuller, Nicole found more than an opportunity to impact the city. She found a like-minded academic family where friendships came quickly and easily. She learned how to generously support others while also receiving support for herself. When it was time to graduate and move on, Nicole was tempted to stay in the familiarity of that community, to turn away from her internal drive to make an impact beyond the life she had created in Los Angeles. Nicole resisted that temptation—rejecting, in the words of her future employer’s mission statement, “a tendency toward apathy”—and moved across the country to join the Christian advocacy group Sojourners in Washington, DC.
after a year doing work there that focused on higher-level, structural change, she felt the pull toward something else. “I was itching for the grassroots life,” she says, but wasn’t sure what that would look like. She returned to her hometown of Orlando for a time of transition, wanting to discern what this next thing might be that she felt called to but couldn’t yet define.

A friend and fellow Fuller alum, Matt Winkles, stepped in with an answer. He told her about a coffee shop his brother-in-law, Ben, had started in downtown Orlando, with the goal of not just serving coffee but looking for ways to bring social change to the city. The idea excited Nicole: “I thought, ‘Man, I love community work—let’s change Orlando!’ When I told Ben I really aligned with CREDO’s mission, he said, ‘Cool, but can you make coffee?’ Nicole realized her first role with CREDO would mean staying inside to run the coffee shop—but it was an important step toward impacting the city.

“I came to see that, at CREDO, everything starts in the coffee shop—getting to know our customers and making the personal connections that could help us make a difference in the community,” she says. After two years, as those relationships grew and CREDO expanded the breadth of its work, Nicole took on the newly formed position of Rally Director—which indeed takes her out into the community daily to nurture social change.

Now she starts her day with a coffee at CREDO, but may later be found meeting with a donor who wants to support a new social enterprise, helping organize a cooking class for neighborhood kids, or working with local leaders to put on a community parade. CREDO’s work in the community goes in lots of directions, but that suits Nicole just fine. “Eight years after I first fell in love with community work I’m actually doing the things I set out to do, but it looks different than I imagined.”

“A life of impact usually starts with steps so small they seem silly: so small that the momentum of our life always seems to carry us away from them. It’s only when we rally together that we’re able to overcome that momentum, reject our tendency toward apathy, and impact our city, world, and selves for good.”

—CREDO Mission Statement

discuss the social impact of this street. “People have talked about renaming the street, but isn’t that just a cosmetic fix?” Nicole asks. “We need to address some of the more fundamental issues in the neighborhood, have the longer conversation about it, and this dinner will help do that.”

“CREDO is in a place to move forward conversations like this because we’re part of so many different networks of people in Orlando now,” she says. “I can approach a local chef, or others I know who host dinner parties, and say hey, you’re really good at this—would you like to help? I ran into the chief of the fire department last week and said, by the way, we’re doing this dinner on Division Avenue—can we use your kitchen? It’s just a block away!” With her brilliant smile and unrestrained enthusiasm, Nicole undoubtedly gets a “yes” much more often than not to requests such as these. As she wholeheartedly embraces projects like the Division Avenue discussion, Nicole feels, for the first time since she was at Fuller, a strong desire to settle down and stay in one place. But this time her life’s momentum is helping her carry out the work she feels called to. Rather than overcoming its force, it is time, she feels, to give in to its pull.

For Nicole, this means learning to carry out the last part of CREDO’s mission statement—to seek the welfare of not only the city and world, but also herself. She is letting herself be impacted by the community around her: forging deeper connections with her neighbors, learning to both give and receive support. She is discovering that working toward the welfare of the city is a mutual endeavor, a partnership that strengthens both parties. When asked what one thing she has learned about God through her time in Orlando, Nicole answers with the same passion that is evident in the work she does: “When it comes to God, there’s room for everyone.”
Rick Dunkerly was a free spirit. He was an idealist and an agitator. He wrote poems and letters to the editor. He rescued Collies and rooted for the underdog. He taught Bible studies at his church and dove deep into the book of Revelation. He dearly loved his four daughters. But he was not well. At times, he struggled with alcoholism, diabetes, and depression; he struggled to maintain family relationships. He lost a decades-long career post and saw his long marriage fall apart. He worked part-time here and there, but the income wasn’t enough. He made several suicide attempts. In his final months he became homeless, living in his car and in motels or staying with friends. While working at a call center he was robbed at gunpoint, the assailant cornering him in a men’s restroom. He was prescribed ten sessions of counseling and the event was considered to be resolved.

Two months later, on August 6, 2006, Rick drove himself to a dog park in San Dimas, California. He sat behind the wheel, pulled out a gun found in his friend’s dresser drawer, and shot himself. He was 59.

Suicide stories like Rick’s provoke complex feelings in each of us, a disquieting mix of grief and anger and helplessness. We ask ourselves what could have been done to avoid this. Lacking answers and recourse, some conclude that nothing could have changed the early ending to Rick’s life; he was one of those who needed the most help but wouldn’t take it. Erin Dunkerly [MAICS ’03] would disagree with those assumptions.

Rick was Erin’s father and her best friend. She was devoted to him, and he to her. One Christmas before he died, she sneaked into his apartment when he was gone and delivered a Christmas tree, complete with ornaments, lights, and a tin angel holding a banner that said “Peace.” He pried the halo off that angel and kept it on display all year long. The two of them remained in close contact while Erin studied at Fuller’s Pasadena campus in the early 2000s. Erin intended to go into the field of international development after graduation—but at Fuller, as she worked first for the provost and then the Brehm Center, she began to recognize her own administrative gifts. She would often meet with her father over a meal, brainstorming about next steps in his future and smiling at his contrarian quips and political wisecracks. Yet, while the next steps in his vocational journey remained foggy, there he sat in front of her, clearly needing support himself. At times there seemed to be a reversal of roles between parent and child. Once she had to intervene by dismantling his car engine when he threatened to drive drunk from Whittier up to Pismo Beach. She lent him money when he couldn’t make ends meet.

The day her father died, before she learned what happened, Erin felt strange—almost a premonition she would later attribute to a primal and profound bond between parent and child. Having entered law school after Fuller, she was busy externing for a federal judge, and it had been about a month since she and her dad had last spoken. With her 30th birthday a week away, she thought about how she wanted to see him, maybe go to a movie together. But she decided she’d call him the following day.

Late that night, Erin’s doorbell rang. “Police!” said a voice from outside the door. The voice belonged to a woman who was in fact a death investigator from the Los Angeles Coroner’s Office. She broke the devastating news to Erin and spoke with her for about 30 minutes, tactfully asking questions to rule out the possibility of a homicide. Reflecting on the experience, Erin noted, “It’s really amazing how your brain and body work during a moment like that. The shock of it all. After the investigator explained what had happened, I asked, ‘Well, is he okay?’”

That night, Erin, still reeling from shock, had to tell the rest of her family. She phoned her mother and sister, who lived up in the Pacific Northwest, and then had a friend drive her through midnight’s blackness to both Whittier and Simi Valley where her two younger sisters lived. Later that week she

the end of the world as she knew it
“But those left behind after a suicide—we have already lost our loved ones, and we are just trying to prevent others from sharing in that same pain.”
bolstered her bantam frame with oversized courage and went to the coroner’s office with a friend to reclaim the possessions found on her father’s body. She went to an evidence yard in San Dimas where they had preserved his car exactly as it was found. The radio was still on; the blood remained. She and her family parsed out a suicide note that ended: “I was too tender for this world.” In reflecting on the experience, Erin writes, “My father shot himself, and the bullet hit everyone. It hit me, my sisters, my mother, our extended family, his friends, and radiated to others. It’s frightening. It’s bloody. It’s stigmatizing. It was the end of the world as I knew it.”

Why would Erin disagree, then, with the notion that suicides cannot be prevented? Because, as she got involved with suicide-prevention organizations, such as All Saints Pasadena’s Gun Violence Prevention Task Force, she learned that view was simply not true. For every person who commits suicide, there are numerous others who have seriously considered but avoided taking their lives. (See sidebar to learn more.)

Erin believes that a community in action can make the world tender enough for people like her father to go on living. They can individually and collectively give tin angels that bear peace for the rest of their life. It was loving community that made it possible for her to bear the grief of her father’s death. The Lutheran church where she grew up held a memorial service for the family. “When you’re in mourning, it’s lovely to have that parade of people come and gather and remember and do the potluck lunch. People who know the importance of attending funerals. You remember them forever,” she says. Likewise, Erin drew strength from the Fuller community. “The President’s Cabinet sent me a card. Russ Spittler and Rich Mouw continued to check in with me,” she says of the former provost and president, her voice breaking. “I was more to them than just someone who worked there.”

After graduating from Loyola Law School, Erin became a defense-side civil litigator for a firm in South Pasadena. As she represents public entities, her work has taken her back to the same building where she retrieved her father’s possessions after his suicide—and painful memories return. She knows that the grief will remain, surging and subsiding, for the rest of her life. When asked to reflect on her father’s death in light of her faith, she explains, “You know, this story is not a clean narrative. I identify with the theologian Frederick Buechner, whose own father killed himself when Buechner was just a boy. In one of his books he says, ‘Adolf Hitler dies a bloody. It’s stigmatizing. It was the end of the world as I knew it.’

In one of his books, he says, ‘Adolf Hitler dies a suicide in his bunker with the Third Reich going up in flames all around him, and what God is saying about the wages of sin seems clear enough. . . . But what is God saying through a good man’s suicide?’ I don’t really know what God is saying, but I know he’s working through it. Even in the midst of the worst crisis, if I listen, I hear, ‘Lo, I am with you always, even unto the end of the world.’”

Suicide is preventable. Addressing the warning signs we may see in those we know starts with understanding some of the facts.

Suicide is the 10th leading cause of death in the United States. More than 44,000 people die by suicide in the United States annually—meaning that, on average, there are 122 suicides per day.

Ninety percent of those who die by suicide have a mental disorder at the time of their deaths; biological and psychological treatments can help address the underlying health issues that put them at risk.

In 2015, the highest suicide rate was among adults 45 to 64 years old. The second highest was in those 85 years or older. Younger groups have had consistently lower suicide rates than middle-aged and older adults.

Men die by suicide 3.5 times more often than women, and white males accounted for 7 of 10 suicides in 2015.

Half (50 percent) use a firearm. Two-thirds of all gun deaths in America are suicides.

For every suicide, there are nearly 300 people who have mixed potent suicidal thoughts with killing themselves.

For every suicide, there are nearly 80 who have survived a suicide attempt, the overwhelming majority of whom will go on to live out their lives.

KATHERINE LEE, storyteller, is raising two girls, which has intensified her prayer life. She works at Fuller in fund development.

NATE HARRISON, photographer, is Fuller’s senior photographer and video storyteller. Find his work at NateEHarrison.com.
When Ana Wong McDonald (PhD ’99) was a young girl growing up in Hong Kong, her grandmother would walk her to school every day through streets marked by suffering and poverty. “There was one old woman who was always carrying a heavy pole across her shoulders with baskets on it,” she recalls, “and a man with leprosy who had lost some of his limbs—my grandmother often stopped and gave him food.” Witnessing this had an impact on young Ana, and a seed of compassion was planted.

Decades later, in the early 2000s, another of her daily walks caused that seed to sprout in Ana. Working as a community psychologist for the Los Angeles County Department of Mental Health Center in Hollywood, Ana parked in a staff lot several blocks away from her office. Every day on her way there and back, she was again a witness to suffering as the many homeless individuals on those streets stretched out their hands to ask for back, she was again a witness to suffering.

“People at church started telling me, ‘You know, we wash someone’s feet. Why don’t you start doing it too?’” Ana remembers, “I walked into that cafeteria with 80 or 100 homeless people, I sat with them, ate with them, and joined them in prayer.”

Coupling this realization with her firm belief in the significant role of spirituality in recovery, Ana reached out to the nearby Hollywood Presbyterian Church to help address the need. Together, the church and Ana’s clinic formed Hollywood HealthCare Partnership, gathering a dozen community organizations to provide medical, spiritual, social service, and mental health care for the homeless in the area. “Together we could provide more holistic care than any of us could do on our own,” she says. It was a vision that lit a fire in Ana and would come to characterize much of her work in the years to come: building programs to help the suffering holistically, and collaborating to make them happen.

She got a chance to take that vision to a new setting in 2009, when The Salvation Army in West Los Angeles offered her a new position. “They’d traditionally provided just ‘three meals and a bed’ to homeless, disabled veterans, but now wanted to offer more comprehensive support with mental health services,” she says. When they asked Ana to lead that effort, “I knew it was something I had to do.” She developed their clinical program from scratch, building a team of two dozen clinicians and 30 interns and overseeing treatment programs that came to serve 2,500 homeless vets every year.

Psychology was not always Ana’s field. For the first 17 years of her professional life she was a musician, teaching piano and serving as choir director at her church. Her students and choir members, though, saw her as more a music teacher, often coming to her for advice about personal problems. “At church, people would sometimes approach me and ask, can we talk?” Ana remembers, and after a while, she became the church’s unofficial lay counselor.

“People at church started telling me, ‘You really need to study psychology!’ As I thought about it, I agreed—but knew it had to be a strongly Christian program.” Ana decided to pursue a PhD at Fuller’s School of Psychology because she says, “Fuller had the depth of integration I was looking for. I didn’t want to be a psychologist who is a Christian. I see myself as a Christian first and foremost, then a psychologist. My faith lies at the core of all I do.”

Longtime professor of psychology Richard Gorsuch became Ana’s mentor and deepest influence. “It wasn’t just because he was a research guru,” she says of the late professor; “it was the small things. In my first year, I remember a research colloquium where a student came late; Dr. Gorsuch gave that student his chair and sat on the floor. It was things like that—his humility, his servant heart—that spoke volumes to me, even more than his academic brilliance.” Dr. Gorsuch continued to be a mentor and a friend to Ana long after she graduated, and she keeps a small pillow he brought back to her from an overseas mission trip in her office, to remind her of him and his influence. “He hiked up a mountain for over eight hours to minister to and live among people in regions without electricity, running water, or transportation,” Ana recounts. “His sacrifice and model for serving the needy impacted me deeply.”

Today Ana carries that influence to her newest post, at Los Angeles Christian Health Centers (LACHC) on LA’s Skid Row, where she is again doing what she loves: building a more collaborative, holistic program for the primarily homeless clientele they serve. Hired in 2015 by Wayne Aoki, her former professor at Fuller and then-director of LACHC’s mental health services, Ana knew she was in the right place when Wayne took her to lunch at the Los Angeles Mission across the street. “When I walked into that cafeteria with 80 or 100 homeless people, I sat with them, ate with...
them, looked into their faces—saw all the suffering, the need, the potential there—and I thought, I’m home. This is where I belong!”

Now, as LACHC’s mental health director herself, Ana is working with others at the clinic—medical doctors, dentists, social service providers—to find a deeper level of healing for the emotional trauma nearly all their clients bring through LACHC’s doors. “A child might come into the clinic with asthma, and we’ll often find out her symptoms stem from forces in her family environment—abuse, seeing domestic violence,” she explains. “We need to communicate across disciplines and address problems like these together—to look at the whole person.”

Holistic support also means, for Ana, doing whatever needs to be done for a client. That might be, at the end of a counseling session, looking up bus timetables and giving step-by-step directions to the elderly, visually impaired client who has a court date the next day and doesn’t know how to get there. Or it might be, when a client shows up in a thin t-shirt on a cold winter day, walking him across the street to the LA Mission and helping him find a jacket to wear. “It’s not part of therapy or treatment, but this is what it means to wash someone’s feet,” she says with conviction in her voice. “If you’re going to be in ministry, you do what it takes to help the person in need.”

Committed as she is to footwashing, Ana is most enlivened when she’s building a program that multiplies that commitment—programs that lead many people to heal, thrive, wash one another’s feet, and continue doing so whether she is present or not. Most telling, perhaps, is her joy in relating a story from her days at the Hollywood Mental Health Center, where she instituted an optional weekly spirituality group for clients to explore issues of faith. One member, a young girl with a history in the sexual industry, shared with the group that a man had offered to give her a salon makeover in exchange for meeting him in his apartment. “The other women in the group listened to her respectfully,” Ana shares, “and very lovingly, one of the women said, ‘Well, I’ve been fixing my daughter’s hair and makeup for years. Come to my house—I’ll fix your hair for you and do your makeup.’ And then another woman said, ‘I’ll bring pizza—we’ll make it a women’s night!’”

“That group came together around her to gently tell her, you don’t need to do those dangerous things, we’ll be there for you. They did this on their own accord, without me,” says Ana with visible delight. “It was beautiful to watch it unfold.”

Ana has another childhood memory of her grandmother that turned out to be providential. When she was four years old, her grandmother told her she should be a doctor one day, “because it’s always good to help heal people,” she recalls. “After that I remember praying, ‘God, help me to grow up to be a doctor, like my grandmother said.’ God was faithful,” Ana says now with tears in her eyes, “even to the prayer of a four-year-old.”
I am sitting in what could be the waiting room of any neurosurgeon’s office in the country. Trying to look “normal” and to distract myself from the searing pain in my body, I scan the room. In one corner, a man engages in an important business deal on his cell phone. I imagine him to be a powerful executive meting out daily tongue-lashings to interns and inept junior colleagues. But the forceful, even authoritative tone of his voice is belied by his posture. Whereas the volume of his rant would suggest a wildly gesticulating speaker, he barely moves. Sitting only in the most abstract sense, his back is contorted into a grotesque arch with the top of his head flat against the wall—his chair serving only as a platform where his paralyzing pain plays out.

To his left, another man has abandoned his seat altogether and is on his hands and knees, calmly attempting to read a magazine while rhythmically shifting his body back and forth to mitigate pain. The periodical he attempts to read rests serenely on the chair he is no longer able to occupy. Just then, the elevator dings and a woman in a wheelchair emerges from behind the stainless-steel doors. I do not know her, but I know the hollow look in her eyes that comes with being consumed by pain. An unyielding force appears to have swallowed her whole.

Much like my waiting room neighbors, I too suffer from chronic pain. For more than a decade now, I have been living with a degenerative disc disorder and spinal stenosis, which means that the narrowing of my spinal canal and the herniated discs in my neck radiate severe pain to my back, chest, shoulder, arm, and hand. On good days, the pain is manageable. I am able to sit at my computer, go to the gym, and even pick up my daughters with only mild discomfort. When my symptoms become slightly aggravated, sleep is elusive. I am sometimes able to manage a few hours of rest each night by carefully situating myself in “Daddy’s bed”—the name my daughter has given to the chair into which I collapse after succumbing to prescribed narcotics.

LIMPING TOWARD SUNRISE
On bad days, though, the pain is unendurable. Imagine a bad muscle cramp mixed with the “pins-and-needles” sensation of an arm that has lost circulation. Then, imagine being hit on the face from the inside out. When this happens, I can neither lie down nor sit down without exacerbating the problem, so on bad nights I simply pace the hallways of my house, waiting for dawn.

I am only 37 years of age, but I feel old. In spite of numerous sympathizers who brave their fair share of sleepless nights, I also feel alone, not to mention completely broken. No one, it would seem, walks away unscathed from an agonizing encounter with God. Yet, in a somewhat bizarre twist, the story simply ends with Jacob limping toward sunrise, forever reminded of his encounter with God.

I am often reminded of Jacob during my own bouts with chronic pain. When I hear others retell his story, the focus is often on Jacob’s “fresh start”—on his new name and his infusion with hope—one that weaves our chronic pain into the surface of our meticulously constructed facades, it also exposes me to a depth of intimacy that doesn’t seem reachable by any other means.

In an important sense, then, regardless of what ails each of us, we all inhabit a waiting room filled with people who, just like us, suffer from a chronic condition. No human life is without pain, not even the one lived by the human who was also God. Which is exactly why, when suffering has taken us to the end of ourselves, when we are completely undone by our pain, we are able to enter a sacred space where the boundaries between heaven and earth evaporate. In that most precious of spaces, our bodies are not alleviated of pain, but re-created in and through it. And, much like Jacob, what emerges from this context is not an easy kind of painlessness, but a hard- won hope—one that weaves our chronic pain into the redemptive story that God is writing for us all.

"No human life is without pain, not even the one lived by the human who was also God."
Aaron Moore’s books seem so out of place at the Victor Valley Transit Authority that his coworkers renamed his office “the library.” Books on philosophy and “the beauty of the infinite” lean next to transportation manuals, a collection of ancient Near Eastern pottery sits on the shelves above his computer, and a Bible lies open on the desk. Aaron enjoys the curiosity of his colleagues, since it often turns into an opportunity for conversation about subjects that give his work meaning. “When we get to questions of ultimate value,” he says, “I can often talk to them on a deeper level in ways they hadn’t thought about before.” What does theology and philosophy have to do with transit planning, they ask? Aaron looks around his office and answers—everything.

As a student at Fuller, Aaron [MAT ’11] had plans to be a professor. Obsessed with theology and philosophy, he spent most of his time in the library, preferring reading to friendships with his peers or professors. He soon realized, however, that Fuller wanted to make him “a whole person,” and that the community around him expected him to integrate his books with real relationships. “Academics is a valuable pursuit, but I started to see I was using it to prove my importance and self-worth,” he recalls, instead of being present with others.

Around that time, Aaron took a missiology class with Bill Dyrness, professor of theology and culture, that reoriented the way he understood vocation: “He taught me that ministry is about opening up opportunities for people to see God’s love rather than bringing anything to them,” he says. It was an important shift—rather than serving others out of his own strength, Aaron was learning he only had to be present, look for opportunities, and join in. After the class, he decided to balance his studying by volunteering at Fuller’s food bank, a weekly food distribution service for the local Pasadena community. It was a step toward “impactful, relational ministry” that would come to shift the momentum of his life.

Every week in the parking lot next to Carnell Hall, the hands that turned the pages of theology books also learned to sort vegetables and day-old bread. “Volunteering at the food bank pulled me out of just being a student of theology and into becoming a practitioner of my faith,” he remembers. “It was an important place where we could treat people with dignity even at their most vulnerable time.” As he befriended regulars at the food bank, it wasn’t long before he noticed a pattern as to why they sometimes didn’t show up. When people missed a week, they almost always had the same reason: they couldn’t afford the transportation to get there. Their absence troubled Aaron and became an epiphany: “Services don’t matter if you can’t get to them.” Helping people get access to services they needed could be its own form of ministry, he thought, and if people were falling through the gaps in a densely populated city like Pasadena, Aaron wondered about the area he came from in California’s high desert, where cities were sparse and the distance between them even wider.

He started researching transportation services and, when he graduated, found a job near his hometown. “I didn’t plan on this, but I saw a community in need and thought I could help,” he says. He started work as the director of consolidated services at the Victor Valley Transit Authority, serving people living in the small towns scattered over the high desert northeast of Los Angeles. With so much empty space, the arid landscape creates unique problems for people who can’t travel across it, and it became Aaron’s job to look for creative solutions. “We’ve all been at that point where we don’t have a functioning automobile, but some people are in that place without any friends or family, so they’re locked into isolation,” he says. “We’re trying to create options in rural communities where they otherwise couldn’t get to public transportation.”

Under Aaron’s direction, his team has donated cars to churches and nonprofits who then use the vehicles to connect people to health care, after-school programs for children, or even church services on Sunday. They have developed a driver reimbursement program that refunds costs to volunteers who drive others in the community to appointments and other services—a program with the added benefit of encouraging neighbors to meet one another. “We’re trying to get people engaged in their communities, and that’s one reason I love
the volunteer driver program," he says. "It helps them get to know their neighbors, and after a while, people begin to become friends."

When one patient was late to a doctor’s appointment, he remembers, the volunteer driver went inside to advocate for him; transportation became a means for supporting a friend in need. For another, the transit service not only helped her make her appointments, it decreased debilitating anxiety so she could have a better quality of life at home. When Needles, California, lost a 99 Cent Store and Dollar General—the only source of inexpensive food for many—Aaron’s team developed a rideshare program so that families could carpool to nearby towns. Even though the costs were low, they discovered people couldn’t pay for the service, so they developed financial cards that worked not only as payment for ride-sharing but also as a solution to banking needs. "Seeing the community receive that added benefit was satisfying," he says.

Running errands, shopping, and doctor visits are "basic things we take for granted, but they’re things people can’t do without transportation," says Aaron. Without access to transportation, people find that struggles with seemingly unrelated social issues become exacerbated. The longer he’s worked in this field, the more Aaron has realized that transportation is at the center of many community challenges: poverty, mental health needs, isolation, health care access. "In ministry, of course you want to spread the gospel, but you also want to care for the physical needs," he says, sharing a conviction that came from studying neuroscience and the soul with Warren Brown, professor of psychology, and Nancy Murphy, senior professor of Christian philosophy. "This world matters. Bodies and the needs of bodies in this world matter.”

As the programs have grown, Aaron has started presenting at council meetings and other nonprofits to share what he’s learned and to advocate working together to build a “web of services” for the community. Ultimately, the value of these transportation services is more than just lending vehicles or creating new programs. For Aaron, it’s about creating access to services that strengthen communities and help people live meaningful lives.

Few people set out to work in public transportation, he points out. “Most of my team started out doing something else, but we saw a community need,” he says. “I know I’m doing exactly what God has called me to do even though I never anticipated doing it.” Looking around at his books, he knows the transit office is precisely the place to bring theology and relationships together. “Reading Mark Labberton’s book Called was confirmation of my choice," he remembers. "It was an affirmation that Jesus wants us to function and work in a practical manner to meet people’s needs and show them his love."

Driving across the desert, praying with a coworker in the break room, reading Scripture in his office—they’re landscapes converging into a single mission field Aaron is grateful to traverse: “I see my work as an expansion of Christ’s body and the church. It may be an impossible vision, but I want to see a day when everyone can get to where they need to go.”
I will make for you a covenant on that day with the wild animals, the birds of the air, and the creeping things of the ground; and I will abolish the bow, the sword, and war from the land; and I will make you lie down in safety.”

Hosea 2:21
that it evokes—something to contain all of the extremities of life.

Our is a world of global turbulence, vicious terrorism, and random violence. After decades of checked hostilities in many parts of the world—albeit punctuated by war, injustice, and abuse—the rolling narratives of instability and unfeathered attack seem to be increasingly normative. For the poorest and most marginalized, such vulnerability is bitingly familiar. That a wider and more shielded swath of people around the world now faces greater daily fear from uncertainty and attack is a significant shift.

The gospel of Jesus Christ comes to and for this very kind of world. The essays in this section present a biblical vision of gospel

2017년 기후동물학의 주제로 자국의 오로지 복음적 서술과 복음을 다루는 독자들은 모든 종교적 문양의 인간과 세계의 존재의 실존에 부합하며, 그를 통해 이야기는 하나의 단어로 모든 희망과 상처를 담고 있습니다. 그리고 이 단어의 모든 희망과 상처는 복음적 기름에 담긴

우리가 살아가는 세계는 전 지구적인 광범위한 테러리즘과 무작위적 폭력에 시달리고 있습니다. 가장 수짓한 세계의 그림자와 세계의 상황은 기계적인 진전, 희생, 전쟁 등으로, 그저 미래의 상황이 될 때만, 우리들이 진정한 평화에 도달할 수 있을지도 모릅니다. 그러나 우리는 진정한 평화에 도달하기 위한 소지가 있으리라 생각하고 있습니다. 희생과 희생의 투기로, 이미 오랜 이래 임계한 과제와 가도의 연속에 이르는 동안, 우리는 각자의 사회적 체계의 가치와 책임을 인식하고 있습니다. 그러한 사회적 체계의 가치와 책임은 모두 복음적 기름의 가치와 책임을 통해 우리를 향해 희생과 상처를 간직하고 있습니다.

이 글을 읽으신 독자들은 이 같은 과제를 희생할 것을 강력히 권장하고자 합니다. 이 복음의 힘을 받아들일 수 있는 충분한 희생과 상처를 보고자 하기 위함입니다.

여행가들의 지혜로운 하루는 이 같은 세상을 막아내는 방안을 제시하고자 합니다. 그들의 지혜는 오늘날 인간의 저명한 문제를 관리하는 방안이며, 이리하여 위기를 덜어내는 방안을 제시하고자 합니다. 이리하여 위기를 덜어내는 방안은 우리가 어떻게 살아가는지에 대한 문제를 해결하기 위한 방안이며, 이 문제를 해결하기 위한 방안은 우리가 어떻게 살아가는지에 대한 문제를 해결하기 위한 방안입니다.
As an Old Testament professor, I find it gratifying that a Hebrew word has passed into Christian currency. The adjective tamim, once attributed to the cycles of God’s justice and judgment, is now commonly used in theological circles, both in the Lamentations, and is involved in teaching courses on the Hebrew Bible. I use this adjective when I teach Hebrew in Deuteronomy 25:15. A shamed heart refers to an undivided attitude of wholeness, as for example in Kings 20:3. This sense of wholeness透s light on that daunting command Jesus gave in Matthew 5:48: “Be perfect,” as God is perfect. The Greek adjective teleios employed there is used in the Septuagint translation of the Old Testament to render Greek synonyms tamín and teúrom. Moreover, in the Hebrew Bible they and a related verb are sometimes followed by the preposition “with” to indicate an inclusive relationship, such as in Deuteronomy 28:53 and Chronicles 4:19. Inclusiveness is the very point being made in the Gospel passage for which this command is the climax. We have to include bad people as well as good ones. In our loving, just as God does in sending sunshine and rain on both. That is why the New Jerusalem Bible renders “You must therefore set no bounds to your love,” while the Revised English Bible (REB) states, “There must be no limit to your good- ness.” Wholeness of a certain kind is in view.

“Shalom” can be used generally to describe the well-being of persons or places. The sense of “peace” is a particular and common development of that sense. There is “a time for war, and a time for peace” (Ecclesiastes 3:8). A related meaning is physical well-being. In Isaiah 53:3 it is used in this sense as a metaphor. The REB translates “The chastisement he bore restored us to health.” Matthew 23:15 takes literally the previous verse, 33-4, “about our infirmities” and “our diseases,” and applies it to the healing ministry of Jesus. In Hebrew narratives there is a colloquial question one asks a newcomer: “Hashalom?” At 2 Kings 9:11 the King James Version (KJV) renders this “Is all well?” Updating a little, the New Revised Standard Version (NRSV) and the New International Version (NIV) both translate it as “Is everything all right?” A type of unimpaired completeness belongs to the idiom here. What I want to do in this article is to apply the idea of wholeness to aspects of the Bible. The Bible has its own shalom, a wholeness we ignore to our peril if we try to cut it back.

OLD TESTAMENT/NEW TESTAMENT

But I volunteer at a local hospital as a chaplain. If patients would like a Bible, I give them a copy of the New Testament and Psalms, donated by the Gideons. That is hospital policy. If patients ask for it they may have a complete Bible, which the hospital has had to buy. Nearly everybody is content with the first option. So do many pastors appear to be, in their overwhelming use of New Testament texts for their sermons, while at the start of worship the Psalms provide a comforting and reassuring. Depending on my own career category, in the field of Old Testament, may appear surprising. It certainly came about by a circuitous route. At school I was put in the Classics stream, studying Greek and Latin literature. The subject of my first serious project happened to be pastorals by choice, because that church members had various ministry gifts that I was not given. At university, I was reading New Testament Greek and potential- ly commentaries on the Greek text, I was put under a training elder for two years of

instruction and practice in preaching and conducting services. When I went on to Cam- bridge University, I was recognized as a lay preacher by churches of the same persuasion in the area. Yet I soon ran into a problem. I felt at home in the New Testament, set in a Hellenistic culture, whereas the Old Testa- ment, quite different in culture and language, remained a closed book. I could only preach on the New Testament! A solution presented itself. Instead of a three-year degree the uni- versity offered the option of two half-degree programs, each taking two years. So after two years I switched to Hebrew and Aramaic studies, and eventually was allowed to com- plete that particular degree program in a fifth year. My vision was to be a lay preacher, preaching the whole Bible, while to make ends meet I would get some “tent-making” job, as Paul did, following the practice of Jewish rabbis. But what and where?

My Hebrew professor wanted me to teach in a seminary, but no position was cur- rently available. Years before he had been in a similar situation, and taught at a seminary in Cairo until a position opened up back home. He urged me to go abroad and promised to be on the lookout for me at home. So I wrote to a theological college in London that trained missionaries as well as pastors, and they in fact needed somebody like me in their Old Testament department. The college encour- aged its faculty to enroll for a part-time PhD degree in Old Testament. When I was halfway through the program, the anticipated letter from my professor arrived. I felt I had to say no, for two reasons. First but not foremost, it means that the Holy Spirit had inspired his work for inclusion in the larger work. Later I welcomed in principle Brevard Childs’s “canonical approach” and recognized in him a kindred spirit. For many years I taught a PhD seminar, “Critical Approaches to the Old Testament,” which I always began by comparing the task of a music critic to give appreciation and informative insight into his or her subject. A moderately critical perspective can be a positive way of understanding the setting, character, and growth of Old Testament liter- ature and can provide the necessary tools to appreciate its canonical value. Yet the spiritual side of the Old Testament has free course. First, the Good Samaritan. For some years I taught an elective course on “Spirituality of the Psalms.” At my previous institution, an institution’s leading lights, a professor of Hebrew had offered a course under the title “Biblical Theology of the Old Testament for Pastors.” I liked that word “biblical.” It gave me the opportunity to link the Testaments. Later I turned the course into a book.

Academic/Spiritual

As a student my role model was one of my former professors, Professor Bruce. At Manchester Uni- versity, F. F. Bruce. Coming across his bal- anced “Answers to Questions” in a monthly magazine, I became an avid reader of his articles and books to see where he stood on various Christian and biblical issues and why. I later met him and would occasionally write to him, his example stimulating my own thinking. The nature of the Bible as revelation was something I needed to sort out. I read B. B. Warfield and was impressed by the array of self-defined statements from the biblical text. I soon ran into a problem. I considered the God of the Old a different deity from that of the New, the one that Christians should worship. I suspect that many Chris- tians and even pastors have implicit Mar- cionite tendencies, still paying lip service to a whole Bible, but drawn in practice to the easier option of turning to biblical books that from the start were written by Christians for Christians. The other option has not meant cutting myself off from the New Testament. My lectures courses on Old Testament books have contained at the close a relevant New Testament component and along the way New Testament parallels. My overall task is to explain the Old Testament primarily in its own terms and secondarily as preparation for the New. In both cases I am walking in step with God’s ongoing reve- lation. In 2012 I was pleased to be invited to teach one course in Fuller’s Korean IMI program with the title “Biblical Theology of the Old Testament for Pastors.” I liked that word “biblical.” It gave me the opportunity to link the Testaments. Later I turned the course into a book.

Leslie C. Allen

Leslie C. Allen, who has served on the Fuller Seminary theology faculty since 1983, is currently senior professor of Old Testament. Leslie’s commentaries he has written include Jeremiah in the Old Testament Library. His Fulfillment and Eschatology in the Word Biblical Commentary, and “Chronicles” in The New Interpreter’s Bible. He has also published extensively in various books and scholarly journals. In addition to mentoring PhD students, Dr. Allen teaches courses on the Hebrew Prophets, Psalms, and Lamentations, and is involved in theological associations in both the United Kingdom and the United States.
Old Testament classes, teaching students how to think and live like good Israelites. Of the books I have written, my favorite is a commentary on Chronicles. I spent the summer writing the commentary, presenting its narratives as sermons the Chronicler was preaching in its spiritual values: his post-exilic constituency needed to cultivate, values that slipped smoothly into Christian equivalents. Once, after I had presented a paper to a group at a Society of Biblical Literature conference, a seminar professor remarked that my papers were always "preachable." The academic and spiritual sides of Scripture should not be at loggerheads, but take their proper places within a whole portrayal.

LOVE/WRATH
One of Marcion’s trump cards was that the God of the Old Testament is an outdated God of wrath and war, ever against the God of love in the New Testament. If one could count up on a celestial calculator the number of sermons that have been preached on John 3:16, one wonders if preachers have ever read wrath very seriously; he had plenty to say about God’s love as a regular attribute of God, whereas wrath is a moral reaction to human wrongdoing in the name of justice. Without human provocation there would be no wrath, only love. God’s wrath validates the passionate zeal of the Christian champion of human rights. In a creedal statement at Exodus 34:6–7, God is said to be "slow to anger," reluctant to exercise it. It does not come naturally; in fact, it causes God grief, according to Hosea 11:8–9. In Exodus 33:11 the Lord God declared, "I have no pleasure in the death of the sinner, but that the sinner turn from his ways and live." This text is echoed in 2 Peter 3:9. But, to cite Romans again, Paul warned against trading on this patience rooted in God’s natural inclination and ending up victims of divine wrath (Rom 2:4–5). To be true to the Bible, its double messages should not be obscured.

DO NOT ANSWER FOLLY’S/"ANSWER FOLLOWS"

ENDNOTES
1. Unattributed translations are taken from the New Revised Standard Version.
2. NIV quotations are taken from the 2011 edition.
I was born in Medellin, Colombia, and at the age of 16, left with a broken heart. My heart continues to break over the plight of my home country. Colombia’s long and complicated armed conflict between guerrillas, paramilitaries, and government security forces has inflicted undeniable pain and left far-reaching scars. Last year, however, I returned to my beautiful and conflict-ridden country in pursuit of reconciliation and peacemaking. Accompanied by colleagues and armed with tools, I went with a mission to partner with the local church in learning how to bring shalom to those suffering from the aftermath of the 53-year-long conflict.

Colombia’s protracted internal armed conflict has displaced nearly 7.2 million people. It now ranks as the country with the largest number of internally displaced people (IDPs) in the world, surpassing even Syria’s IDP numbers. As in most armed conflicts, the most vulnerable bear the cost. Children and their mothers make up the majority of those forcibly displaced by war in Colombia and number in the hundreds of thousands. Ethnic minorities—including indigenous and Afro-Colombian groups, especially those in the countryside—have disproportionately suffered the devastating consequences of this bloody, cruel, and protracted conflict.

I find that many don’t know much about the devastating effects of internal displacement, or even what internal displacement is. An internally displaced person is anyone who has left their residence because of violence head on from its pulpit and in its daily proclamation of the kingdom of God. The church must act boldly and wisely. Substantive convening power. As a Colombian woman and Christian social scientist, I urge and seek to help Colombian faith communities to address gender-based violence and trauma of IDPs among their people. The church must address gender-based violence head on from its pulpit and in its daily proclamation of the kingdom of God. Even in the face of historically rooted, gender trauma, the church can offer a voice that counters mainstream narratives and seeks social justice. Our ecclesiology must use a gender-sensitive approach to break down stereotypes and misinformation harmful to women created over generations. Responding to our God-given imperative to bring shalom, I believe churches are called to provide a range of interventions to IDPs—from offering basic physical necessities to caring for spiritual

The church in a time of conflict: bringing shalom to persons in situations of internal displacement in Colombia

Lisseth Rojas-Flores

Lisseth Rojas-Flores is associate professor of marital and family therapy in the Department of Marriage and Family at Fuller Seminary. A bilingual/bicultural licensed clinical psychologist, she works to address the interrelationships between family, mental health, and social justice issues. Her primary research interests focus on trauma, youth violence prevention, and the quality of parent-child relationships and overall well-being of children and parents living in low-income immigrant families in the United States. She also engages in research examining the impact of community violence on parents, teachers, and adolescents living in El Salvador.

Brutal violence, terror, and forceful removal from one’s land and property have thrust thousands of Colombians out of their hometowns and farms. The land they occupy is inextricably linked to the lives and livelihoods of many Colombians. Yet their land and its raw materials are too often seized for profit or political gain, with its inhabitants seen as nameless obstacles. Uprooted and seeking refuge, IDPs often go to the cities and end up on the margins of urban settings where they meet with new forms of violence and exclusion. IDPs are usually cut off from their regular jobs, healthcare and sanitation systems, schools, security networks, and means of economic and social support. As a result, IDPs are among the most vulnerable populations, often remaining in danger long after their displacement, with the continued and deepening absence of opportunity for a dignified life.

Although limited peace agreements were signed in November 2016, many Colombians and international humanitarian agencies argue that Colombia has not entered a new era. Conflict continues, and the majority of internally displaced persons are unable to return home because of devastated local economies. Many have lost their homes and land and have no one to go back to. Others lack resources to return or are reluctant to do so because they have no silence and security conditions. Many have endured displacement for years or even decades.

Trauma and sexual violence in times of armed conflict

As a Colombian and clinical psychologist, I worry about my country, for I know well the ill and far-reaching effects of trauma resulting from forced displacement. A traumatic event is those by perceived and life-threatening terror that renders the victim helpless at the potential loss of one’s life or loved ones. Unprocessed or ignored, IDPs potentially face a gamut of traumatic experiences before, during, and after their displacement: physical danger, fear, exposure to extreme horror, and many conditions of defenslessness and humiliation.

Violence against women also holds a central place in Colombia’s history of armed conflict. Despite much progress, social expectations have long relegated women to an inferior status. It is no surprise, then, that women often become the targets during unresolved conflict. Domestic, sexual, and other forms of gendered violence force women—many with small children—to flee their hometowns in search of safe havens and anonymity in big cities. Displaced women are particularly vulnerable to human rights abuses and are likely to experience further victimization in their flight and resettlement.

The church and shalom in a time of conflict

Shalom is one of the most outstanding and relevant biblical-theological concepts for human life. It goes beyond harmony, well-being, and prosperity to encompass a fundamental relationship with the Creator, oneself, society, and nature. This biblical peace must not be confused with the mere trivialized and elusive “peace” that many associate it with. On the contrary, shalom includes the intentional development, repairment, and reconciliation of relationships with God and our fellow human beings [Matt 5:9; John 14:27; 16:33]. Further, the biblical concept of shalom calls for a healthy relationship with the land and its resources, a relationship that is deeply broken for so many Colombian IDPs. Not only is the church commissioned to live out and experience shalom but also to share and impart it. The “children of God” must always and in every place be “peacemakers” [Matt 5:9].

In Colombia’s current historical moment, the church must act boldly and wisely. Substantial evidence documents the vital role played by faith leaders in facilitating the emotional recovery and integration of IDPs. The 48 million inhabitants of Colombia are predominantly Christian: 79 percent Catholic, 15 percent Protestant, 2 percent other, and 6 percent with no religious affiliation. These statistics alone highlight the important position the church and faith leaders can have in promoting the health and well-being of IDPs. Throughout history, the Colombian church has had an unquestionable convening power. As a Colombian woman and Christian social scientist, I urge and seek to help Colombian faith communities to address gender-based violence and trauma of IDPs among their people.

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The church must address gender-based violence head on from its pulpit and in its daily proclamation of the kingdom of God. Even in the face of historically rooted, gender trauma, the church can offer a voice that counters mainstream narratives and seeks social justice. Our ecclesiology must use a gender-sensitive approach to break down stereotypes and misinformation harmful to women created over generations. Responding to our God-given imperative to bring shalom, I believe churches are called to provide a range of interventions to IDPs—from offering basic physical necessities to caring for spiritual
needs, with support that includes reset -
tlement, integration, and legal protection. Churches must themselves be welcoming communities to IDPs, providing them with life-giving relationships by enfolding them within their congregations. It is a daunt -
ing task, yet our efforts must address the overall vulnerability and needs of the IDP.

Faith communities have not always been places where trauma survivors find support or feel embraced by shalom. In some cases, the clergy have contributed to ongoing abuse, yet many people still seek support from pastors before seeking help from a psychologist or mental health professional. How is the church of Christ to respond to the suffering of displacement and trauma? The church is called to bring shalom—integral peace—to all aspects of displacement are resilient and able not only to recover but also to flourish.

Communities of faith must learn and understand the processes and mechanisms associated with trauma, the consequences of exposure to violence, and means of healing. The trauma that IDPs have endured—whose memories wake them up some nights in an anxiety-ridden sweat—must be heard and brought to justice, and their means of life (land, self-worth, shat -
tered identities, housing) restored. As these stories of suffering and victimization are heard, the church must equip itself with tools to protect not only the vulnerable but also their first responders.

NEED FOR TRAUMA-INFORMED TRAINING FOR PASTORS AND FAITH LEADERS

Working with trauma, I’ve seen that those on the front lines—the first responders, often faith leaders and pastors—frequent -
ly suffer in silence and pay a high price for their altruistic efforts. The Colombian Christian church and the global Christian church are doing amazing work with displaced persons, efforts that often go undocumented. Unfortunately, in Colombia, as in most parts of the world, there is little systematic inquiry into faith leaders’ exposure to potentially traumatic events during armed conflict and into their understanding of mental health and trauma.

During a recent visit to my country I began, along with Colombian and foreign psychol-
ogists, to explore the impact of trauma on faith leaders’ own mental health and minister. Approximately 2,500 pastors and ministry workers in the Medellin area— Colombia’s second largest city, with one of the highest numbers of IDPs—participated in a five-hour workshop to promote education about trauma and gender-based violence. Topics included the multidimen -
sional consequences of trauma: psychological, social, and spiritual. We discussed the moral imperative to bring shalom to IDPs. Supported by a generous grant from the Templeton World Charity Foundation, many professors are engaged in a large research project entitled “Integral Missiology and the Human Flour -
ishing of Internally Displaced Persons in Colombia.” This research project has been designed from a “participatory action research” perspective that seeks to empower IDPs and promote self-reliance by engaging them as planners, implementers, and beneficiaries. I celebrate this approach: as an inquisitive and observant teenager, I remember being very put out by the fact that my denomi -
ation was mostly managed by foreigners. I would rant about how our theology and even our modes of worship were colonized. Going back to Colombia today, I fear that I would end up doing the same—forcing what I assume to be brilliant solutions onto someone else’s problems. I have been humbled by the efforts of the Colombian church and Colombian theologians to...
remain true to our roots, to pay attention to our unique cultural history and underpinnings, and to engage both local and international help. It has been inspirational and transforming to partner with internally displaced persons and with Colombian theologians, sociologists, economists, lawyers, psychologists, and educators—all armed with their unique expertise and views, all coming together to bring forth their best God-given gifts to bear witness and to bring about shalom in a time of conflict.

God moves in mysterious ways. Large movements of people also bring opportunities for healing and reconciliation. As I work with FUSBC and Fuller, I bear witness to the many willing Christian servants who move beyond borders, using their Christian consciousness, theology, and the knowledge of their disciplines, to push these peace conversations into different spaces in the Protestant church in Colombia. We are attempting to learn from and support pastors and faith leaders working with IDPs and to amplify the voices of IDPs who seek justice in their own individual cases, but also, more broadly, for all who are seeking shalom. I saw my diverse and brave clinical psychology doctoral students—Josi Hwang Koo, Byron Rivera, Miko Mechure, Stephanie Banuelos, Marissa Nunes—and my American, South African, and Colombian colleagues wrestle with the horrors of armed conflict in their attempts to create spaces where the church can bear witness to the suffering of IDPs. I chuckled yet was deeply moved when my Fuller colleague, Dr. Tommy Givens, observed that he had never participated in a research project that required so much crying. These brave Fuller students and colleagues—Colombian and foreign alike—and their attempts to learn, support, and accompany the Colombian Protestant church in peacemaking efforts among IDPs have given me a glimpse into the depth and magnitude of the meaning of shalom.

Going back to Medellín—to the seminary where my father taught for several years and to the playgrounds where I formed unforgettable memories of community, good friends, laughing, and eating mangos—all felt surreal. Multiple times I had to stop to take it all in. I was overwhelmed to see God’s integral and transconfessional peace—shalom—at its best in my own life. Here I was, the Colombian in diaspora in the United States, returning to my country of origin, making peace with my past, having the privilege to contribute my grain of salt and little spark of light to the peacemaking process, blessed to be part of God’s grand master plan to bring shalom to humanity. Indeed, no borders limit God—and his peace transcends all understanding.

—Jeremiah 29:7

ENDNOTES


3. Internal Displacement Division of the UN Office for the Coordination of Humanitarian Affairs (OCHA). See also the website of the US Committee for Refugees and Immigrants (www.refugees.org); Refugees International (www.refintl.org); and www.reliefweb.int.

“Seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf; for in its welfare you will find your welfare.”

—Jeremiah 29:7

49
EMBODIED SHALOM: MAKING PEACE IN A DIVIDED WORLD

Jer Swigart

Y
ears ago, as I was only embarking upon my peacemaking journey, I sat with a mentor on a porch overlooking the Rocky Mountains. We were in a long conversation about shalom. Playing devil’s advocate, he pushed on my every thought about peace: what it required, what it looked like, whether it was the same as justice or something far more.

The conversation, equal parts exhilarating and discouraging, zeroed in on the point with one question: “What do you mean when you speak of peace?”

I didn’t know what to say.

Recognizing that his young mentee was in a necessary moment of disequilibrium, my mentor smiled, sat back, quietly leaned forward the meadows and aspen groves and to the mountains looming in the distance. With a seasoned sarcasm, he said, “This is peace, is it not?”

On the one hand, I couldn’t help but agree. My experience in that moment matched what I had learned about peace as a young, white, evangelical faith leader. I was in a beautiful place, relaxed, on a spiritual retreat, and among good friends. There was no conflict that I could see, hear, or read about. All seemed “right” in the world—or at least on the porch of that particular cabin.

But on the other hand, I knew that peace meant something far more than the general experience of tranquil stability or absence of conflict. I knew that the very moment of “peace” we were experiencing in the mountains was likely, at the same time, a moment of terror for countless friends around the country and world.

I knew this because I arrived at the moun-
tains having just left encounters with pain. A month prior, I had been in the epicenter of the very complex Israeli-Palestinian conflict where I had experienced firsthand, the trauma of this decades-old struggle. Just a week before, I had been in the borderlands between San Diego and Tijuana where I had encountered the trauma of Central American migrants, Latinx deportees, Haitian asylum seekers, and Syrian refugees. Closer yet, I had just traveled to the mountain lodge from my home in San Francisco’s East Bay where the divide between the black and white communities was growing dangerously wide and where conflict between my neighbors was destabilizing the neighborhood.

While I was at ease on that porch, my life and work had me in the thick of conflict in my own neighborhood, within my country, and throughout the world. My experiences had convinced me that the peace God waged in Jesus resulted in something far bigger than a sense of calm and stability for the privileged.

But to define it? I was stumped. After listen-
ing to my silence, my mentor offered this counsel:

Everyone defines peace differently. The vision for peace that you have is holistic and has the potential to inspire people of faith to embody it in ways that will change the world. But your definition needs to flow from the Scriptures. Start with the cross and then work to define what it is that you’re hoping to bring to life in the midst of our divided world.

Identifying the cross as the starting point of theological exploration was something I had never been encouraged to consider. As I had only ever encountered the story of God from a chronological perspective, I had come to understand the cross as the continuation of the violent, warrior God motif of the Hebrew Scriptures. My Christian upbringing had led me to understand the cross not as a place of peace but as a tool of torture, wielded by a wrath filled God, and focused exclusively on my sin.

Imagine, therefore, the moment when my odyssey took me through the Gospels to Colossians 1:18–20 and face-to-face with a cross that declares the extravagance of God’s restorative wingspan. It was there I realized that not only did the cross redeem the human soul, but it also heals broken identities, renewes creation, mends divided relationships, renovates and replaces unjust systems, and repairs international conflicts.

Peace, then, as defined by the cross, is the restoration of all things. It is the holistic repair of severed relationships, the mending of the jagged divisions that keep us from relationship with one another. According to Colossians 1, the implications of the cross were comprehensive and conclusive: God had waged a decisive peace in Jesus, and it had worked. That meant that God is the Great Peacemaker and restoration is the mission of God.

Accompanying the emergence of shalom’s elusive definition was a more expansive understanding of who God is, whom God is for, and what God accomplished in the life, death, and resurrection of Jesus. I had discovered a God who sees the humanity, dignity, and divine image in every human being. Here is a God who sees our pain and our plight and, instead of remaining distant or walking away, chooses to immerses himself into the radical center of it. Here is a God who, from within the complexities of our conflicts, con-

fers to our flourishing in costly, creative ways. Ours is a God who stops at nothing to see restoration spring to life.

While all of that is true and exciting, we’re left with a new set of questions. If God’s peace was so decisive, then why do we yet live in a world divided by pain, misunder-
standing, fear, and hatred? Why does conflict seem to rule the day? Why are our neigh-
bors saturated with violence-fleeing refugees and our prismas disproportionately filled with people of color?

Turns out, the unveiling of shalom’s defini-
tion was not the finish line—it was simply a new beginning. The very next destination along the way was 2 Corinthians 5:18–20 where Paul, reflecting on what the cross and empty tomb had accomplished, identifies us as the reconciled beloved who are commis-
sioned as beloved reconcilers. While God’s peace was decisively waged in Jesus, God’s peace becomes real in the world when we embrace our vocation as everyday peace-

makers.

As we become women and men who, like God, learn to see the humanity, dignity, and image of God in every human being and immerse ourselves into the world’s divides, intent upon listening long, and contrast for others’ flourishing in collaborative, costly, creative ways, we actively join God in usher-

ing in the restored world that God is making.

Our physical presence and practice in sync with the Spirit of the Resurrected One cause the peace that always presence to become the ongoing embodiment of God’s restorative mission—his shalom—here and now.

Shalom takes years, is always costly, shows up in myriad forms, and usually surprises us when it arrives. It looks like my friend Ben, an Israeli Jew and Molei, a Palestinian Muslim, who both lost family members to the conflict. They are former enemy-neigh-
bors who now refer to themselves as a family, co-creating a mutually beneficial future by teaching the children of their divided land to choose love over fear and reconciliation over revenge. It looks like my Egyptian American friend Catherine, who offers artistic avenues for healing and rehabilitation for incarcerated kids. Shalom looks like my Mexican friend Samuel, who created a simple set of raised garden beds in Tijuana called “border farmas” to remind recently deported men of their dignity and value through the creation of jobs. It looks like my friends Bethany and Matt and Sandra and Kevin, who have chosen to rescue kids from the foster care system and become family with them.

The shalom God is making and that we get to be a part of ushering in looks like a world where sisters and brothers no longer kill their sisters and brothers and where women and children are no longer exploited for the pleasures of men. The shalom God is making is one in which senseless gun violence no longer produces dead kids in our streets and in which immigrants and refugees no longer hide in fear in the shadows of overcrowd-
ed apartments. It is a world where human beings no longer live in fear, where addiction no longer has power, and where hunger and thirst no longer plague humanity.

This shalom is possible only because God waged peace in Jesus and it worked. Joining the Spirit in making that peace real in our world is the adventure to which we’ve all been called.

The above is excerpted from an article available in its entirety online.
KERYGMATIC PEACEBUILDING AS THE PRACTICE OF BIBLICAL SALAM

Martin Accad

CURRENT PEACEBUILDING PRACTICES IN THE MIDDLE EAST

In our current world, it is usually assumed that those in a position of power have the responsibility to call conflicting parties to the negotiation table. Peace brokers, such as the United Nations, European countries, Russia, or some other “strong nation,” will engage in diplomatic gymnastics to prepare conflicting parties for negotiations through the “Track I” approach—via professional diplomats or governmental authorities. Each of the parties in the conflict, in the meantime, makes every effort to gain a stronger hand, usually by taking greater hold of what they know their enemy wants (whether land, commodities, demands, arms, or power), so that they would have a stronger position at the negotiation table. This approach, however, usually leads either to temporary truce or to no deal at all. It is often a sinister power dance between parties mostly driven by self-interest and ambition. No permanent peace has been brokered in the Arab-Israeli and Israeli-Palestinian peace negotiations through such Track I diplomacy. From Camp David (1978) to Madrid (1991) to Oslo (1993), or of any other countless attempts. Similarly, little advance has been made in the Syrian conflict beyond temporary cease-fires, across a series of Geneva and Astana talks, from 2012 to the present.

In the case of Lebanon, the Taif Accord of 1989 is the Track I achievement, having brought the 15-year civil war to an end. But having brought internecine hostilities to a merciful halt, very little real reconciliation was achieved through the Taif Accord, either at the grassroots level or indeed among our political players, who are still for the most part warlords and war criminals with deep-seated antagonism for one another. These so-called Track I diplomacy efforts, therefore, if useful to bring wars to a formal end, do little to actually resolve conflict or address the deeper issues that will likely lead to further conflict and war. To address deeper issues in conflict, we need to look elsewhere than Track I diplomacy, partly perhaps because though immediate reasons for hostility may be land, water, or tribal and ethnic belonging, these triggers tend to stir deeper issues often expressed along religious and sectarian lines. In a 2009 article entitled “Secular Roots of Religious Rage,” Barker and Muck argue that in most cases historically, conflicts did not begin for religious reasons. In many cases, however, religious rhetoric entered in conflict in order to capture the popular imagination. “Once this shift occurs,” they argue, “the religious identities become so salient that all future interactions tend to be defined by religious lines, which in turn lends itself to intractability.” Numerous examples, from Northern Ireland to Israel/Palestine, from Afghanistan to Iraq, from Lebanon to Syria, confirm this hypothesis. The question then becomes this: Why should a conflict saturate with sectarian and religious complexities be solvable through negotiations undertaken by politicians and diplomats with little influence among the religious grassroots? If the “way of the world” in building peace has been failing us, and if there is increasing recognition that religion renders conflict intractable, then it is perhaps time for the church to reassume its legacy in the realm of conflict as well as its biblical mandate for peacemaking. We cannot affirm that we truly love God if we do not love our neighbor as yourself. 

A BIBLICAL EXPLORATION OF SHALOM AND METAPHORS

When Jesus was asked which commandment was the greatest, he affirmed, “Love the Lord your God with all your heart and with all your soul and with all your mind,” adding that the second is “like it: ‘Love your neighbor as yourself’” (Matt 22:37–39). Clearly, Jesus agreed that our faithfulness to God is at the heart of the covenant and the core condition of our experience of God’s shalom. But he established as well the importance. We cannot affirm that we truly love God if we do not also love our neighbor. The Apostle John warns in his first epistle: “Whoever claims to love God yet hates a brother or sister is a liar. For whoever does not love his brother and sister, whom he has seen, cannot love God, whom he has not seen” (1 John 4:20).

In his Sermon on the Mount, Jesus refers to peacemakers as the “children of God” (Matt 5:9). It is hard to think of any higher status than this in our understanding of the standing of the New Testament teaching on peace. I discovered that God’s peace is a state of well-being into which God invites his people in fulfillment of his part of his covenant with them. The Israeli people are promised God’s shalom on condition that they remain faithful to him, keep the Sabbath, and obey his commandments (Lev 26:1–3). Under these conditions, they are promised that “the ground will yield its crops and the trees their fruit,” that he will “grant peace in the land,” that they will have victory over their enemies, and that he will increase their numbers and keep his covenant with them. And crucially from an Old Testament perspective, God promises, “I will put my dwelling place among you. . . . I will walk among you and be your God, and you will be my people” (Lev 26:1–22).

In the 1990s, after the collapse of the Soviet Union, the realization gradually emerged that Track I diplomacy was no longer sufficient to bring about permanent, long-term peace. 4 I discovered that God’s peace is a state of well-being into which God invites his people in fulfillment of his part of his covenant with them. The Israeli people are promised God’s shalom on condition that they remain faithful to him, keep the Sabbath, and obey his commandments (Lev 26:1–3). Under these conditions, they are promised that “the ground will yield its crops and the trees their fruit,” that he will “grant peace in the land,” that they will have victory over their enemies, and that he will increase their numbers and keep his covenant with them. And crucially from an Old Testament perspective, God promises, “I will put my dwelling place among you. . . . I will walk among you and be your God, and you will be my people” (Lev 26:1–22).

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In his Sermon on the Mount, Jesus refers to peacemakers as the “children of God” (Matt 5:9). It is hard to think of any higher status than this in our understanding of the standing of the New Testament teaching on peace. I discovered that God’s peace is a state of well-being into which God invites his people in fulfillment of his part of his covenant with them. The Israeli people are promised God’s shalom on condition that they remain faithful to him, keep the Sabbath, and obey his commandments (Lev 26:1–3). Under these conditions, they are promised that “the ground will yield its crops and the trees their fruit,” that he will “grant peace in the land,” that they will have victory over their enemies, and that he will increase their numbers and keep his covenant with them. And crucially from an Old Testament perspective, God promises, “I will put my dwelling place among you . . . I will walk among you and be your God, and you will be my people” (Lev 26:1–22).
All of these metaphors convey the possibility of transformative action despite what we would call a "numerical minority" status. This is not to say that Jesus wished for his community to remain ever small, though in historical context his teaching is meant to encourage a community at its beginnings. But his words are particularly encouraging for Christians in the MENA (Middle East and North Africa) region, who have lived for centuries now as rather insignificant numerical minorities. The first is that it is as unpleasant to society as too much salt, where we provide no prophetic challenge. Our third metaphor, of yeast, is used both for us to be thrown out as trash! The second lesson is reaffirmed in Jesus' use of the mustard seed metaphor in parallel, to capture the imagination—as he often does—of both men and women. Both the sower and the baker are thus able to understand the power of his message. Though small and apparently insignificant, children of the kingdom, both women and men, are invited to transform their reality, to invite many into the shade and shelter of the mustard tree and to feast around the bread. In this primordial encounter between Genesis' third human person and God lies the embryonic presentation of human history's most recurring and ever-present problem: religion at the heart of conflict. Cain has just failed to please God through his religious ritual, and he is sorely aware of it. His brother Abel, conversely, has also just performed a ritual upon which, we are told, "the Lord looked with favor" (v. 4). To the ill-prepared reader, God's attitude toward each of the sacrifices seems rather arbitrary, even capricious. Why should Cain's offering of "fat portions from some of the firstborn of his flock" (v. 3) be received less favorably than Abel's offering of "fat portions from some of the firebrand of his flock" (v. 4)? There are few clues in the text to help us understand God's stance, and I will not dwell too long on this question here. I will focus, instead, on the symbolic meaning of the sacrifices. Both sacrifices were acceptable in the Israelite tradition, yet only the blood sacrifice was valid for the forgiveness of sins. From an Israelite perspective, the Cain and Abel story seems to stand as an affirmation of the Israelite religious ritual, in exclusion of other religious rituals of surrounding nations.

"Abel kept flocks, and Cain worked the soil," we read in verse 2, so each naturally brought to God the fruit of their labor. From an immediate reading of the text, they could hardly have done otherwise. Likewise, most of us will die with the religion in which we were born. I did not choose to be born Christian, and neither did my neighbor choose to be born Muslim. Some of us search and question religious matters more actively than others, even shifting religious allegiance in certain cases, and Genesis 4 affirms that not all ways to God are the same. From the overall perspective of the Hebrew scriptures, the narrative is likely best understood as an early signal promoting the centrality of the sacrificial system in Israelite religion. But though the culmic message of the narrative is important, this particular passage seems to be more interested in the human response to the existence of other "paths" rather than in the correctness of the ritual. My intention is not to minimize the importance of correct worship ritual, but to focus on the message of this particular passage. This brings us face to face with Cain, a man who was "very angry," and whose "face was downcast." What we learn from God's address to Cain in verses 6 and 7, first of all, is that God had not abandoned him as a result of his ritualistic failure. He is still there, close to him. He questions him, beginning with a description of his state: "Why are you angry? Why is your face downcast?" (v. 6). God addresses Cain in this way as a sort of consolation. His botched sacrifice has neither cast him away from God's face, nor does it necessitate anger and shame on his part. Cain is simply invited to correct his path: "If you do what is right, will you not be accepted?" (v. 7). Yet God's consolation and correction comes with a warning. Given to anger and shame, Cain is exposing himself to a terrible fate. His anger and shame are referred to with a description fit for a wild and dangerous animal, lying in wait for its prey. As we reach verses 11-12, we learn that it was not inadequate religious ritual that would place Cain under a curse and turn him into "a restless wanderer on the earth" (v. 12), but rather it is the fact that he had given in to his anger and shame, leading him to the murder of his brother Abel.

This brings us to the reality of our multireligious world. The pursuit of truth is certainly important. Theologians and philosophers of religion should and will continue to explore truth. People of faith will continue to invite others into the good news of the message of which they are convinced, presenting as best they can the coherence of their faith system. But besides this noble task of affirming "ex thodoreo," which is passionately argued in the affirmation of Abel's offering and the rejection of Cain's, the more important challenge
In Henry Nouwen’s classic work _The Wounded Healer_, he identifies the virtue of hospitality as the most suitable metaphor of ministry in our wounded world. This virtue “makes an anxious disciples into powerful witnesses, makes suspicious owners into generous givers, and makes closed-minded sectarian to interested recipients of new ideas and insights.”1

Through the Institute of Middle East Studies at the Arab Baptist Theological Seminary, we have been working to cultivate hospitality for the past 12 years in the Arab world. It carries strong connotations of hospitality. It offers a unique opportunity to young people, both Christian and Muslim, to bring our own evangelical constituency to a place of healing through the exploration of our own woundedness vis-à-vis our Muslim neighbors. We need to begin with a confession of our own inadequacies if we are to become reconcilers in our societies. Until we do that, we will remain too blinded by our sense of rage, fed by our own version of the narrative of Christian-Muslim history.

The church globally needs restoration and healing when it comes to its relationship with Muslims. We need to begin with a confession of our own inadequacies if we are to become reconcilers in our societies. Until we do that, we will remain too blinded by our sense of rage, fed by our own version of the narrative of Christian-Muslim history.

I am convinced from my work in the formation of leaders for the church in the MENA region that the greatest threat to the future of Arab Christianity is not Islam, but rather the perception that Christians have towards themselves and their Muslim neighbors. I worry that the kind of slanderous representations of Islam and Muslims that are so common these days, not just in the MENA church but in the church globally, are becoming so toxic and hazardous that they are having a long-term negative impact on the ongoing health of the church. And I worry that our self-perception as victims will neutralize our ability to break the cycle of violence and prevent our wounds from becoming a source of healing rather than a fostering sting.

Kerygmatic peacemaking is rooted in our self-giving God who, in Christ, not only revealed his willingness to become vulnerable but also chose to cultivate a new vision for the world’s future and to reconcile the whole world to himself through a selfless love that led him to his death. The cross becomes a central symbol for the church’s kerygmatic peacemaking, not one that carries connotations of crucading, but one that carries the wounds of self-giving.

When the church truly learns how to usher in God’s salvation in the world, the cross becomes a new image, and the resurrection of Christ becomes the manifestation of a direly needed hope.

ENDNOTES

17. Volf, Exclusion and Embrace, 93.
“He shall judge between the nations, and shall arbitrate for many peoples: they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.” —Isaiah 2:4
SHALOM JUSTICE

Clifton R. Clarke

Sitting in a crowded airport waiting for a delayed plane, I tuned in to a heated debate raging on the television just above my head. I heard someone say: “Violence is a natural reaction for people who are brutalized. We must not focus on the reaction but on the cause of the reaction.” As I gathered my attention, I realized that the response came from a black activ- ist who was asked to condemn the violent clashes that followed the death of Michael Brown in Ferguson. The rebuttal from the TV host, who seemed energized by the new emotion of his guest, was swift: “I hear that, but why can’t they protest peacefully?” More conversation followed, but the guest’s initial comment stuck with me throughout the course of my journey.

Speaking just weeks before his assassination, which catalyzed rioting across America, Martin Luther King Jr. offered his thoughts on the type of civil unrest that devolves into violence and looting:

“It is not enough for me to stand before you tonight and condemn riots. It would be morally irresponsible for me to do that without, at the same time, condemning the contingent, intolerable conditions that exist in our society. These conditions are the things that cause individuals to feel that they have no alternative than to engage in violent rebellions to get attention. And I must say tonight that a riot is the language of the unheard.”

THE MEANING OF SHALOM

According to Old Testament scholar Perry Yoder,6 shalom has three shades of meaning. First, it refers to a material and physical state of affairs. This is important because shalom, far from having an abstract and intangible connotation, has to do with the physical well-being of a person or persons. Examples of this are seen in Genesis 37:14, where Joseph is asked by Jacob, his father, to check on the shalom of his brothers and of the cattle. Shalom, however, is not only shalom is the moral or ethical one. Here there are two important moral distinctions. First, shalom is the opposite of deceit or speaking lies. To seek shalom is therefore to love truth and walk in integrity. Psalm 37:37 speaks of a “man [or woman] of shalom” —a
person of honesty and straightforwardness. Shalom’s second moral meaning is blamelessness or innocence: to be without guilt. Why were calls for peaceful protest in the face of brutality so readily dismissed by the activists? I would like to suggest two possible reasons. First, it seemed that peace, or shalom, meant to many a more avoiding of physical violence at all costs. One ought to refrain from lethal force and oppose those who use such overt violence to challenge an existing oppressive social order. On the surface, such rhetoric appears incontestable, especially from a Judeo-Christian viewpoint. Yet it seems inconceivable to those who bear the crushing weight of the prevailing order that structures of oppression will ever be lifted off their shoulders without struggle and even violence. From their point of view, peace advocates are useless idealists far removed from the misery and existential structures of death that prevent human flourishing or shalom. Second and more important, the binary characterization of peace as merely the opposite of violence, and as a value that condemns attempts to change the status quo by force, seems perverse to oppressed people—whether on the streets of Ferguson or under any other oppressive regime across the world. They, after all, feel daily the violence of existing hostile conditions, and see the benefits of this violence accruing to the very people who preach nonviolence to them and urge them to higher ground of “peace.” They experience the present economic and social order as oppressive and murderous—leaving many landless, homeless, hungry, unjustly incarcerated, and, above all, in deadly fear and voiceless about their destiny. By no means do I sanction violence as a justifiable response to these or other miscarriages of justice. I seek rather to draw attention to the fact that the violent reaction of the oppressed is merely a rejoinder to the perceived systemic violence to which they are subjected day after day. They ask, “Is it not those people who, while advocating nonviolence for us, benefit, at least indirectly, from the violence that victimizes us daily?”

### FALSE PROPHETS OF SHALOM

Like the false prophets in the days of Jeremiah and the impending fall of Jerusalem, these modern-day false prophets and peace advocates rush to a shallow and skewed idea of peace, seeking to rearrange deck chairs and tables on a sinking ship. They neutralize those sounding the alarms, branding them as troublemakers and enemies of peace; they pacify the people with what Martin Luther King Jr. called in another context “the fierce urgency of now.” They declare peace and safety when sudden destruction is looming. Not that they are against justice or necessarily have evil intent, but their understanding of shalom is dangerous because of its foundations upon which the practice of justice was built were flouted with impunity. As Isaiah (10:1–2) puts it, they were making unjust laws to support their own interest, with catastrophic consequences for the poor and powerless. They cheated the poor through lucrative bribes of legal officials, which created an unfair advantage for the wealthy and led to gross miscarriages of justice.

### THINGS ARE NOT AS THEY SHOULD BE!

The essential difference between the true and false prophets was their view of whether proclaiming shalom brought about justice and prosperity (the position of the false prophets) or whether justice and prosperity was a prerequisite for shalom (the position of the true prophets). If shalom referred to a state of well-being or “okayness,” the promise of shalom and due process. The moral and ethical foundations upon which the practice of shalom was built were flawed with impu- nity. As Isaiah (10:1–2) puts it, they were making unjust laws to support their own interest, with catastrophic consequences for the poor and powerless. They cheated the poor through lucrative bribes of legal officials, which created an unfair advan- tage for the wealthy and led to gross mis- carriages of justice.
Decency in the face of Insult, Self-Defense before Blues? How shall Desert and Accomplishment meet Dogging, Detraction, and Lies? What shall Virtue do to meet Brute Force? 14

In his Nobel Peace Prize acceptance speech in 1964, Martin Luther King Jr. outlined the most perplexing evils of our time—and they are as evident now as they were then. Two evils were then: racial injustice, poverty, and war. It is in the context of these three evils that today’s search for shalom is most challenging. We ask ourselves, what does shalom look like when a young black十八条 youth is shot dead in the streets and his body is left sprawled on the cold concrete for hours? Or when a young white man sits quietly in a historic black church during a Bible study and then kills nine black parishioners? Do we speak about shalom when racism is a moral catastrophe, most graphically seen in for-profit prison complexes and targeted police surveillance of black and brown people? When arbitrary uses of the law—in the name of the “war” on drugs—are being used against brown people? When arbitrary uses of the force—in the name of the “war” on drugs—are being used against brown people? When arbitrary uses of the law—in the name of the “war” on drugs—are being used against brown people? When arbitrary uses of the law—in the name of the “war” on drugs—are being used against brown people? When arbitrary uses of the law—in the name of the “war” on drugs—are being used against brown people? When arbitrary uses of the law—in the name of the “war” on drugs—are being used against brown people? When arbitrary uses of the law—in the name of the “war” on drugs—are being used against brown people? When arbitrary uses of the law—in the name of the “war” on drugs—are being used against brown people? When arbitrary uses of the law—in the name of the “war” on drugs—are being used against brown people? When arbitrary uses of the law—in the name of the “war” on drugs—are being used against brown people? When arbitrary uses of the law—in the name of the “war” on drugs—are being used against brown people? When arbitrary uses of the law—in the name of the “war” on drugs—are being used against brown people? When arbitrary uses of the law—in the name of the “war” on drugs—are being used against brown people? When arbitrary uses of the law—in the name of the “war” on drugs—are being used against brown people? When arbitrary uses of the law—in the name of the “war” on drugs—are being used against brown people? When arbitrary uses of the law—in the name of the “war” on drugs—are being used against brown people? When arbitrary uses of the law—in the name of the “war” on drugs—are being used against brown people? When arbitrary uses of the law—in the name of the “war” on drugs—are being used against brown people? When arbitrary uses of the law—in the name of the “war” on drugs—are being used against brown people? When arbitrary uses of the law—in the name of the “war” on drugs—are being used against brown people? When arbitrary uses of the law—in the name of the “war” on drugs—are being used against brown people? When arbitrary uses of the law—in the name of the “war” on drugs—are being used against brown people? When arbitrary uses of the law—in the name of the “war” on drugs—are being used against brown people? When arbitrary uses of the law—in the name of the “war” on drugs—are being used against brown people? When arbitrary uses of the law—in the name of the “war” on drugs—are being used against brown people? When arbitrary uses of the law—in the name of the “war” on drugs—are being used against brown people? When arbitrary uses of the law—in the name of the “war” on drugs—are being used against brown people? 11

4. Yoder, Shalom, 12.
5. Ibid., 15.
10. Woodley, Shalom, 22.
13. Cornel West’s popularized phrase states: “Justice is what love looks like in public.”
**SHALOM AS THE DUAL APPROACH OF PEACEMAKING AND JUSTICE-SEEKING: THE CASE OF SOUTH KOREA**

Sebastian C. H. Kim

Shalom, usually translated “peace,” is a key theme in the Hebrew Bible. It refers to general well-being in all areas of life, and is often manifest in peace between Yahweh and humanity, between Yahweh and his people, and between his people and the purely personal. It also has social and political dimensions. Moreover, the “divine covenant of peace” includes righteousness, or justice (Isa 48:18; 86:10). As Christopher J. H. Wright explains, the kingdom of God—as expected by Israel and preached by Jesus—means both “true peace for the nations” and also “justice for the oppressed.”

In the New Testament the kingdom of God is described as righteousness, peace, and joy (Rom 14:17). Christians have the mission to seek and establish all of those by the grace of God. The Coptic Church’s Communion of the Lausanne Movement recognizes the public and social obligation of Christians to work for both peace and righteousness when it declares: “We are to be peace-makers, as sons of God, and ‘We give ourselves afresh to the promotion of justice, including solidarity and advocacy on behalf of the marginalized and oppressed.’

In this short article, I will discuss the relationship between peace and justice, drawing on insights from peace studies as well as biblical reflections. I will then show how some of our partners in South Korea understand the tension between peacebuilding and justice-seeking, and argue theologically for their integration as part of the mission of shalom.

**JUSTICE AND PEACE WILL KISS EACH OTHER**

We see that the concept of shalom contains a strong message about our engagement with society with a just attitude toward our fellow human beings (Amos 5:7, 8; Ps 34:15). In this sense, the meaning of shalom needs to be understood not only as the existential state of being in peace and being “without war” (peacekeeping) but also in the transformative process of living a life modeled by the divine founder. This shape can be understood as an integral relationship with which the divine founder has invested human society and which must be actualized by faithful persons after an even more perfect reign of justice.

Shalom requires the dual approach of peace-making and justice-seeking.

**WHICH COMES FIRST: PEACE OR JUSTICE?**

Those who are working on peacebuilding and conflict resolution agree on the integral nature of the two components of justice and peace. However, there is always the question of priority: whether peace or justice is most important in the process of building trust and resolving conflict in a sustainable way. Scholars of peace studies are quite divided on the priority of justice or peace. In the case of protracted war, Todd D. Whitmore, in his discussion of this issue, questions what he sees as the priority of justice over peace in Catholic social teaching and argues that negative peace could be a precondition for justice. He points out that starting with justice is a problem since the various parties are all accountable, and it is almost impossible to achieve positive peace until hostility is brought to a halt. So he concludes that, on the balance, the practical priority must be on the negative peace.

Conversely, Pauline H. Baker insists on the importance of seeking justice in the peace-building process. She identifies the tension between peacebuilding, which involves conflict resolution, and justice-seeking, through establishing democracy and human rights. She regards those working for peacebuilding as “conflict managers” and those seeking justice as “democratizers.” However, she argues that “peace is no longer acceptable on any terms; it is intimately linked with the notion of justice. Conflict resolution is not measured simply by the absence of bloodshed; it is assessed by the moral quality of the outcome.” She further emphasizes the importance of public accountability and basic human and political rights and criticizes the “conflict managers” as seeking short-term solutions, insisting that a solid democratic foundation provides a better chance of sustainable peace.

The above discussions are focused on approaches that balance justice and peace. One can say that, in a conflict situation, justice without peace leads to a fragmented and fragile situation that will continue to perpetuate injustice, and peace without justice is often used by those of power to continue to exercise their oppression over victims of the conflict. Justice and peace must “kiss each other.” However, very often the situation demands sacrificing one dimension to the other. In the complexity of human society, there is no absolute justice—the concept of justice is fluid and relative. Justice for one group or individual may be injustice for the other party. Justice can be misused for sectarianism, communalism, partisanship, and so on. “Justice for all” is an ideal concept, which in reality is always challenged by individuals and groups who differ for whatever reason.

At the same time, peace can be misused for maintaining peace, the status quo, and stability, which are priorities for those in power. Often temporary measures for keeping peace become permanent norms and there is little opportunity to pursue justice, which poses a great risk to lasting peace. This was a tension that the people and the government of South Korea encountered during the middle of the 20th century.

**JUSTICE AND PEACE IN SOUTH KOREA**

During its period of military-backed govern- ments (1961–1988), South Korea faced various political and economic challenges: poverty and inequality in society, governmental human rights abuses, and confron- tation with communist North Korea. In this period South Korean churches were deeply divided theologically and liberally, with positions justified by the political situation. Two key agendas of successive governments were economic development as well as peace and stability in the Korean Peninsula. In pursuing these goals, the government often legitimized its oppression of the oppo- sition party and disregarded the civil liberties of the people on the grounds of econom- ic growth and national security. The civil movement was sparked in 1970 when some Christian leaders started to stand for, and, with the poor and exploited. As a secular scholar acknowledges, this “marked the beginning of South Korea’s working-class formation” and “awakened the intellectual community to the dark side of the export- oriented industrialization.” These Christian theologians captured many people’s imag-inations. They raised in the churches, and also in the wider society, issues of poverty and exploitation. They refused to accept the argument of the government and large com- paniess that the labor rights and conditions of ordinary workers and farmers could be sacri- ficed with the justification that they would eventually reap the benefits of general eco- nomic development. They also rejected the government’s justification of human rights abuses on the basis of threats to national se- curity, and so they led movements for civil rights and democratization.

One of these theologians was Ahn Byung-enu who, in a talk on “justice and peace,” criticized...
people who believe that peace can be achieved without discussing justice. He insisted that the basis of peace could only come with the achievement of “true justice” in Korea—that is, when people were liberated from exploitation, with democratization and human rights restored. He argued that when we discuss peace, we have to talk about sharing of material wealth on the basis of our faith that every- thing is under God’s sovereignty and author- ity. As the early Christians shared their food with one another, so we should share what we have with others. He related God’s kingdom to the concept of a food-sharing community.13 This concept of sharing food was highlighted in the poetry of Kim Ch’i-ha:

Rice is heaven
As you cannot possess heaven by yourself
Rice is to be shared
Rice is heaven
As you see the stars in heaven together
Rice is to be shared by everybody
When rice goes into a month
Heaven is worshipped in the mind
Rice is heaven
Ah, ah, rice
To be shared by everybody.14

Against protests by the opposition party, the military-backed government tried to per- suade the people to support its rule on the basis of peace, security, and prosperity. This is understandable, since the government was facing the enormous challenge of national reconstruction after the Korean War, in the face of a continued perceived threat from the North. The government argued that, in order to maintain security and see economic prog- ress, peace, and well-being, citizens would have to sacrifice themselves. They asked people to sacrifice economic justice (fair dis- tribution, workers’ rights, working conditions in factories) and political justice (aspects of freedom of speech, civil liberties, political opposition activities) for this end. Since over- coming poverty and maintaining security were critical issues for South Koreans, who still vividly remembered the Korean War that cost nearly 3 million lives in the early 1950s, South Koreans were prepared to accept limits on civil liberty for the sake of main- taining security. And many church leaders also supported the government’s efforts. However, successive governments gradually took advantage of this willingness to suppress opposition parties and groups and began to abuse their power. Through a series of emer- gency acts, any civilians could be arrested and charged without going through proper trial processes. There were numerous cases of human rights violations as many were accuse of associating with the North. The majority of the South Korean church leadership tended to hold an anti-commu- nist position due largely to the persecution of Christians in North Korea. Many of the Christian leaders in the South had fled from this. During large Christian gather- ings throughout this period, the association of Christianity with anti-communism was very explicit, and this close identification is still strong among many older Christians. Members of this generation also regarded the adoption of a capitalist market economy as a necessary measure, at least temporarily, and they believed that, despite injustices, it would eventually lead to benefits for the poor. As an economist grew. Korean Protestant churches themselves adopted competitive approaches to gather congregations, which resulted in the rapid growth of megachurches in large cities. With hindsight, however, it seems that, in the debate over the emphasis on peace and secu- rity on the one hand and justice and human rights on the other, in the Korean case, people were too easily persuaded that peace, secu- rity, and well-being must take precedence. Movements for civil and human rights were eventually unsuccessful, overthrowing the mil- itary-backed government in 1987. Since then, South Koreans have enjoyed growing soci- etal peace with a greater measure of justice, although the larger issues that protesters also raised of peace and justice for the Korean Peninsula as a whole is as yet unresolved.

My argument drawn from this South Korean experience, as well as from biblical and so- ciopolitical sources, challenges the notion that peace must take priority over justice. This article supports the idea that the two seemingly opposed ideas should be applied in equal measure. If one is pushed to prioritize, justice is not a value-free concept and differs from one group to another. In the Korean context, the twin aspects of justice-seeking and peacebuilding were vital in the struggle to meet the challenging economic and polit- ical problems in the era of military-backed governments.

INTEGRATING JUSTICE AND PEACE

This conclusion is also supported by political philosophers. Although there are shortcomings in his argument, John Rawls made an important contribution to integrating justice and peace in conflict situations. He chal- lenged John Stuart Mill’s approach to the utilitarian concept of justice for the common good of the majority of the members of society. Rawls saw “justice as fairness,” which derived from the rational choice of individuals in a fair setting, resulting in a distributive prin- ciple that benefits the less advantaged. His theory is based on two-aims maximizing the liberty of the individual (provided it does not impinge on others’ freedom) and providing disadvantaged people in society with the best opportunities possible.15

I would like to go even further concerning the integration of justice and peace, pointing out that this question is also related to the ideological standpoint of any philosophy or theology. Does it support the status quo, or does it represent the interests of the minority, the poor, and the oppressed? Justice is not only fair treatment for all, but active support of the weak, opposed, and poor. That justice requires not only impartial treatment or equal opportunity is another conclusion of biblical studies. Justice is not merely a legal matter but one of active compassion. Ac- cording to Walter Zimmerman, justice in the Hebrew Bible is “never blind Justice. It is always understood as an aspect of open-eyed compassion . . . divine demand for compassion towards the weak and the poor.”16 Conver- sely, compassion demands doing justice, as the Cape Town Commitment puts it: “love for the poor demands that we not only love mercy and deeds of compas- sion, but also that we do justice through exposing and opposing all that oppresses and exploits the poor.”

The Korean experience of the struggle for democratization in the 1970s and 1980s demonstrates the key importance of conceptualizing and practicing justice and peace together, as the scripture “justice and compassion will kiss each other” implies. Shalom is most commonly trans- lated as peace, but it is not achievable without compassionate justice. Our mission is to actualize God and to others for actualization of the kingdom of God in our midst requires our active engage- ment in the dual approach of peacebuilding and justice-seeking.

ENDNOTES

PASSING THE PEACE: A PNEUMATOLOGY OF SHALOM

Patrick Oden

I t sat 1974, a new movement began that sought to be more attentive to the whole message of Scripture, not only in content but also in character. A group of people, including Paul Makalea, gathered to develop a seminary that would think theologically and develop a curricular approach that could shape people for ministry when they were trained. They wanted to develop a fuller engagement with the academy and a fuller engagement with culture, all while deepening a fuller understanding of Scripture and a fuller commitment to evangelism, ministry, and missions. As Carl Henry put it, “The new evangelicalism embraces the full orthodoxy of fundamentalism in doctrine which they called neo-evangelicalism, and it needed a seminary so that pastors and leaders could be trained to teach the church, and live out this renewal in their context.”

They called this seminary Fuller Seminary, after Henry Fuller, father of the well-known radio evangelist Charles E. Fuller. This was fortuitous, as the name “Fuller” also invited broad application. It was, after all, intended to be a fuller seminary than the fundamentalist Bible colleges the founders emerged from and a fuller seminary than the liberal institutions at which so many were trained. They wanted to offer a fuller engagement with the academy and a fuller engagement with culture, all while deepening a fuller understanding of Scripture and a fuller commitment to evangelism, ministry, and missions.

As Nicholas Wolterstorff puts it, “To dwell on the Spirit and peace are intentionally interconnected and mutually informing. This is the way of the Christian Church. Instead, if we are to continue as a renewing movement, we need to return to our initial goals of putting our focus on Christ’s call for us and the Spirit’s power in us. This evangelical call includes an emphasis on peace. Fortunately, this peace is part of Christ’s promise for us in sending the Holy Spirit.”

In John 14:16, Jesus sets the stage for this renewal. His leaving is not loss but gain. It is good because it will inaugurate a transformative experience of the Spirit. It is good because it will initiate a transformative experience of life and hope. This life is one of love; the hope that there will be peace. As Jesus puts it in 14:27, the promised Spirit will “teach you everything, and remind you of all that I have said to you.” In the next verse, he emphasizes the element of peace: “Peace I leave with you, my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled and do not let them be afraid.”

We cannot just stop at these verses and then pursue these themes with our own tactics and strategies, as if Jesus left us with a set of vague goals, as if the gospel were a set of statements with which to agree. The gospel is not just a set of doctrines; it is a way of being, an orientation in life. These verses on the Spirit and peace are intentionally connected and part of the promise of Jesus to the people of God, the new promise of the arriving kingdom. The peacemaking Spirit passes the peace to us and we pass this peace to those around us. The gospel is an invitation to peace. We are to be peacemakers. This peace has three movements, each interconnected and mutually informing.

First, we experience peace from God, next, we experience peace with our own self, and then we can pass this peace to others. This is a fullness of peace in the context of our own circumstances. In this experience and expression of each such peace we can regain a fuller sense of what it means to be evangelical.

PEACE FROM GOD

The term peace has often become limited to a narrow definition: peace as the absence of violence. Indeed, this is not surprising, since generally people originally used the words shalom and eirene this way. Peace was the rarest occurrence between the constancy of war. Scripture, however, invests more meaning in shalom, and this meaning extends into the New Testament. Peace, in a biblical sense, involves wholeness and completeness, an experience of well-being that comes in experiencing God’s presence and extends outward. As Nicholas Wolterstorff puts it, “To dwell in shalom is to enjoy living before God, to enjoy living in one’s physical surroundings, to enjoy living with one’s fellow, to enjoy life with oneself.” Only peace with God allows for thorough peace in any other way.

Yet peace with God seems an impossibility because of brokenness and suffering on one side, and privilege and ego on the other. Some can find it and others do not want it. These distortions are a result of— and, in its core, opposes peace. Indeed, Cor- nelia Plantiga defines sin as “culpable dis- turbance of shalom.” It is not supposed to be this way, of course. “God is for shalom,” as Plantiga puts it, “and therefore against sin.”

Patrick Oden, visiting professor of systematic theology and church history at Fuller Seminary, teaches at Fuller Theological Seminary as well as at various institutions and church history courses as well as integrated studies classes on worship and community. He is the author of It’s a Dance: Moving with the Holy Spirit, New Long? A Trek through the Wilderness, and The Reforming Church, as well as a contributing author of various articles and book chapters. He is currently editing a book for Fortress Press that addresses the possibilities of liberation for oppressed. Dr. Oden is an elder and occasional preacher at his neighborhood Wesleyan Church.

God is against sin, but for us, loving us and inviting us into a peace that comes through a justified faith in Jesus Christ, an emphasis Paul makes in Romans 5. This is good news precisely because it offers rest and hope in a world that so often denies those possibilities. It is good news because this is the Spirit’s work, and not within our own power. “It is,” Sarah Coakley writes, “the Spirit’s in- terruption that finally enables full human participation in God.”

Having been invited, we invite, which is the orienting call for evangelism. This emphasis on evangelism was indeed a hallmark of the early decades of Fuller Seminary, with Fuller professors often spending significant time on their own or with students engaged in spreading the Good News in all sorts of places. Shalom does not stop with this, however. Peace with God leads into a new experience with the Spirit in our own lives, something even many Fuller faculty struglled with as they sought to do the Lord’s work in their own energy.

PEACE WITH OURSELVES

The peace we have is the peace we pass. If we lack peace within, we cannot pass the peace elsewhere. Can we lose this peace once it is given? It seems troublingly so. The orientation in peace is an orientation in the Spirit of Sabbath.10 I’ve had to remind myself of this again and again.

This experience with peace is a beginning of liberation, a liberation of perceiving oneself entirely, seeing the self in the context of God’s self. In the peace with God that comes from the Spirit, we become truly alive, as the source of our every step. This is generally called sanctification, but it might better be called enlivening. We begin to see as God sees, love as God loves, hope with God’s hope, and that

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This experience of enlivening peace itself has three expressions. The first involves discernment for us. The more we experience this thorough peace, the less tempted we are to reenter the alternative narratives of this world. We must be ever faithful to the path of peace and to trust God’s mission through it, which never leaves the important tasks of either evangelical or social action behind. The mission of the Spirit is always a transformation of peace that extends outward.

**PEACE FOR OTHERS**

Peace that is with us is the peace that is sent from God in the Spirit leads us into the transformation of peace that spreads the same hollowness. Why? Because people are far less influenced by what another person says and does than the activist would like to believe. They are much more influenced by what the other is, and his way of speaking and behaving. Only the person who has found his own self can give himself. What else can he give? It is only the person who knows that he is accepted who can accept others without dominating them. The person who has become free in himself can liberate others and share their suffering.

An empty person will expect filling from a context and incorporate patterns of restriction to protect their experience. Passing true peace must derive from the work of the Spirit, rather than other motives or goals, as Moltmann goes on to emphasize. At the same time, such activity must indeed take place, as the Spirit always fills in order to enact transformation in a context. As John Wesley said, “First, God works; therefore you can work. Secondly, God works, therefore you must work.” We are filled so as to be involved in this world that God so loves. This is good because the places that need peace are places that are not able to forge their own version of peace, and often such peace seems impossible. Likewise, they cannot give us peace in response. We do not need to give in order to receive; we give what we are given by the Spirit and find our meaning sustained in the Spirit’s work. This is why such peace is truly good news in real and living ways. God carries the burden of this peace and establishes this peace in his own self, and this peace enables peace to be possible for the whole world, people and nature together.

Peace that is expressed in the power of the Spirit is thus certainly not passive. Peace can and should be disruptive. Not everyone wants peace; indeed, some thrive in the chaos. The early Christians, for instance, offered a contrasting way to the world and the world responded with persecution. “But it is mainly the deeds of a love so noble that lead many to put a brand upon us,” Tertullian wrote. “See how they love one another, for they themselves would sooner put to death.” Even in the persecution, the early Christians resisted the temptation to fight back. In this, they participated in a developing movement of the Spirit that brought more and more into this field of peace, responding to this world in real ways that brought life and hope. 

**CONCLUSION**

In John 14:27, we encounter Jesus on the other side of the crucifixion. Now resurrected, his work is indeed finished as well as inaugurated in a new way. On the evening of the first Easter, Jesus appears to the gathered disciples. As John relates in verse 21, “Again Jesus said, ‘Peace be with you! As the Father has sent me, I am sending you.’ And with that he breathed on them and said, ‘Receive the Holy Spirit.’” This chaotic restatement of his promise in John 14 emphasizes that Spirit and peace go together. Now that it is time for the giving of the Spirit, the disciples can take hold of this peace. Having this peace, they are now the ones being sent, sent as Christ was sent, participants in the messianic mission that loves the world and offers peace to the world.

But like the Israelites in the wilderness, the church has often lost sight of God’s promise and sought resolution in less sufficient ways: war, control, division, negation, fracturing the unity of the Spirit back into divided factions and competing democracies. This is our present danger as we wrestle with our identity as evangelicals in today’s world. If diverted, we can easily fall back into triumphalism or apathy and become fractured. We must also avoid both an idealized anthropological and an individualized piety, the old dangers of liberalism on one side and fundamentalism on the other. If we lose our way, if we try to derive peace from our experiences in this world or an isolated religiosity, we lose peace with others and with ourselves, and we lose peace with God. Only the peace from God in the Spirit leads us into the to-and-fro of love, as Jean Vanier puts it: a love expressed in real relationships and real communities oriented towards reconciliation in all ways that the Spirit offers. This is why shalom is a spiral, leading us around and upward together. Life with the Spirit is truly a dance of peace. Rather than conflict, we have peace. Rather than chaos, we have peace. Rather than frustration or anxiety or domination, we have peace. This is not the peace of the world, but a deeper peace, a lasting peace, a thorough peace. It is not just the coexisting of violence and war, it is more: it is an entering into a

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rhythm with the Creator of all that is, and living in light of this rhythm. This is truly, thoroughly, good news. This is the gospel, in which we discover not just a message about heaven but a message about all of reality, a reintegration into life with God that transforms our very experience of this world and leads us to resonate this experience back into this world. It is this peace Jesus promises to us. It is this peace that Jesus passes to us in the Spirit, and it is in participating with the Spirit that we pass this peace to others. This is the continuing call of a fuller evangelicalism.

Because Spirit and peace arrive together, peacemaking should be definitive for contemporary approaches of evangelism, for understanding of sanctification, for engagement in social activism and advocacy. These have long been part of Fuller Seminary’s institutional story—key elements of the “good ship Fuller” that have kept us afloat throughout the turbulent cultural seas of the last 70 years. Indeed, each of our three schools can be seen as specializing in one of these areas while seeking thorough integration together with them all. This gives us a significant role in leading evangelicalism back into shalom, as we train women and men for leadership and participation in this world in light of the gospel. The promise of peace is not elusive but indeed a promise that was inaugurated with the giving of the Spirit. We need to be reminded and to remind others what Jesus taught, incorporating wisdom about “all things” and reemphasizing the element of peace again and again in all our pursuits.

May this peace be with you. May we be people who, wherever we are, also pass this peace to others.

ENDNOTES
1. This is an extremely streamlined description of what happened. For a more detailed account see George Marsden’s great book, Reforming Fundamentalism: Grand Rapids: Eerdmans, 1987. Over time, the prefix was dropped in most cases, and the movement is more commonly simply called evangelicalism now. However, the prefix is helpful in distinguishing between historical and global forms of evangelicalism.
2. By “fuller” I am intending the contemporary understanding of “being more full,” not the older, traditional term applied to those who prepared cloth. Though it does not take too much of a stretch to include this latter meaning in a figurative way, I’ll not venture into that tab.
7. See Marsden, Reforming Fundamentalism, 91.
8. Ibid., 193, notes, “Carnell and Roddy were only the best-known cases from what over the years was a distressingly high number of serious psychological crises or breakdowns among Fuller’s faculty.”
10. See, for instance, Isaiah 65:11–14.

“For thus says the Lord, ‘Behold, I extend peace to her like a river, And the glory of the nations like an overflowing stream; And you will be nursed, you will be carried on the hip and fondled on the knees.’”

—Isaiah 66:12

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Golden Vision – Agape by Makoto Fujimura, private collection, gold and mineral pigments on kumohada, 3' x 6', 2015

Mako's work has been within the traditional Japanese painting style known as nihonga, a contemplative painting practice using pigments from natural sources. As numerous layers of pigments accumulate over time, the colors take on a vibrant, multidimensional quality, evoking the qualities of a Christian life—such as agape, the concept represented here. See more of Mako's art on pp. 2–3 and 98–99.
“There is an undeniable strangeness about much traditional exegesis. Yet the more we ponder it and weigh the intentions of our predecessors, the more we may find that their strangeness is also strangely familiar. That strangeness may harbor surprises for us about the past, and it may offer unlooked-for readings of Scripture that draw us out of ourselves into other Christian minds and other epochs of Christian churches and Christian culture. We need such encounters and such conversations. We may return from the past unpersuaded, but we will not return unchanged.”

John L. Thompson, professor of historical theology and Gaylen and Susan Byker Professor of Reformed Theology, from his book Reading the Bible with the Dead.

“The practice of reading Scripture is not about learning how to mold the biblical message to contemporary lives and modern needs. Rather, the Scriptures yearn to reshape how we comprehend our lives and identify our greatest needs. We find in Scripture who we are and what we might become, so that we come to share its assessment of our situation, encounter its promise of restoration, and hear its challenge to serve God’s good news.”

Joel B. Green, provost and dean of the School of Theology, from his essay “Cultivating the Practice of Reading Scripture,” available for download online. Pictured: The Payton family Bible belonging to Grace Fuller, wife of Charles E. Fuller, the founder of Fuller Seminary—a reminder of Fuller’s historic and continual commitment to Scripture.

“A commentary is a seasoned work of a lot of reflection and teaching. . . . What it tries to do is to give my understanding of the gospel as I read it and as the words run—the way the narrative goes—what is this gospel about? What is it bearing witness to?”

Marianne Meye Thompson, George Eldon Ladd Professor of New Testament, from a lecture on her completed commentary on the gospel of John—available online.

“What does it mean to give proper attention to the ancient Near Eastern nature of the Hebrew Scriptures? Minimally it means reading other ancient Near Eastern texts. The Scriptures are exceedingly ‘respiratory’: they breathe in the culture of their times, and breathe it back out in a different form. To the reader who learns to breathe the same air—the one who becomes familiar with the context—it is increasingly hard to believe that he or she once read the Bible without. Reading the Hebrew Scriptures in context is intoxicating, like breathing pure oxygen: everything is clearer and sharper, and the energy is immeasurably higher.”

Christopher B. Hays, D. Wilson Moore Associate Professor of Ancient Near Eastern Studies, in Hidden Riches: A Sourcebook for the Comparative Study of the Hebrew Bible and the Ancient Near East. Hays leads an immersion course, Experiencing the Land of the Bible, on site in Israel; read more from him online.

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John L. Thompson, professor of historical theology and Gaylen and Susan Byker Professor of Reformed Theology, from his book Reading the Bible with the Dead. Read more from the Thomasons online.
“Every drop of scripture dilates the eyes of our hearts, exposing both healthy and sick parts. So when we refuse to engage or let it transform our minds, the only other option is to live life as though blind. These written words are set apart from all others because they teach us how to be better neighbors & strangers, leaders & followers, fathers & mothers. It is scripture alone that makes the life of the faithful clearer. It is scripture alone that guides the life of every believer.”

Jeanelle Austin (MDiv ’13), operations director for Fuller’s Pannell Center for African American Church Studies, and Philip Allen Jr., pastor and poet, in an excerpt from their five-part spoken word piece commissioned for the Five Solas Project. Organized by the Brehm Center’s Fred Bock Institute of Music, directed by Ed Willmington, this project, which celebrates the 550th anniversary of the Reformation, interprets the five commitments of the reformers (here, “sola scriptura”) through a variety of artful forms. Learn more about the five solas—and hear spoken word, solo piano, and more—online.

“The immediacy of the Word”

“A seminary education will teach us to attend to the context of 2,000 years ago, but there’s sometimes a danger in which an overemphasis on the context behind the text doesn’t allow us to appreciate the living and dynamic character of the text. There’s an immediacy in which the Bible stories are also maps for our stories. The Pentecostal testimony allows us to experience the living and dynamic character of the Word of God as it addresses our existential conditions today that can only be complemented by an understanding that seminary gives us of the world behind the text.”

Amos Yong, director of the Center for Missiological Research, reorienting the study of Scripture from a historical document to a dynamic encounter in the present. Watch more of his reflections online. In the image above: Bread for the Journey, by Jonathan Ashe, depicts the Holy Spirit in the form of a dove descending on a modern city, bringing the historical event of Pentecost into the present day. Commissioned by Urban Doxology, a reconciling music and arts ministry, the work was projected on walls during the 2017 Culture Care Summit. Learn more online.

“LIVED HERMENEUTICS”

“The way the church lives out its corporate life in the world and the form that life takes constitute a hermeneutical activity—the people of God interpret Scripture by the way they shape their life together. In this sense, there is no timeless or universal essence the church must express; rather, under God it constitutes itself afresh in each generation—it must become, theologically, a real presence.”

William A. Dyrness, senior professor of theology and culture, from his book Poetic Theology. Read an excerpt online.

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“Since all readings of Scripture employ theological assumptions about God and how we learn of his purposes, we should welcome the opportunity to explore and learn from theological options from other places and times. Since we all belong to a common body of Christ, we should welcome the opportunity to read Scripture with these other believers. This engaged and faithful reading of Scripture seems more attractive to non-Western Christians than the barren historical-critical method. It is a reading that both encourages spiritual formation and seeks to harvest the exegetical riches of the contemporary church and the church throughout the centuries.”

“Teaching Sunday school at my church pushes me to be in Scripture, to yield theology, and to keep thinking about my own vocation as a psychologist in relationship to those things. It puts me in conversation with people on a weekly basis around Scripture—oftentimes people who disagree with me and who I disagree with. I’ve realized over time that it’s shaping in me the virtue of hospitality.”

“Our more we take on Scripture, the more we take on the life of Christ, we remember who we are.”

“By gathering together as community and reading Scripture together, people can go through the whole Bible in well under two years. I have believed that the Communal Reading of Scripture project will help the church learn how to feast on the Word communally, to be fed and nourished by the God who speaks to his children through the Word.”

“Reading the Bible with the Dead: What You Can Learn from the History of Exegesis That You Can’t Learn from Exegesis Alone

John Thompson (Wipf & Stock, 2010)
“Wisdom from above! It comes in many forms. All of them involve firm dependence on God, without whom all of life will turn foolish. . . . Nothing we do, in word or deed, shows as clearly that we have learned wisdom’s high lessons as when we pray. Wisdom begins with the fear of God; the fear of God begins in prayer.”

+ David Alan Hubbard, Fuller’s third president—for whom the Hubbard Library (pictured) is named—in The Book of James: Wisdom that Works. Speaking at the dedication of the library in 2009, Marianne Meye Thompson, George Eldon Ladd Professor of New Testament, said of Dr. Hubbard, “For him, ‘Christian’ was the noun and ‘intellectual’ the adjective, and not the other way. Intellectual work and academic endeavor were to be put into the service of the church and ministry, and this is what David taught and modeled.” In this spirit, imagery of the library is used throughout this section that reflects on wisdom in its many forms—all in the service of the church.

+ This content is curated from ongoing conversations taking place throughout the Fuller community. Visit this Voice section on Fuller.edu/Studio for links to full videos, articles, and more.

“Philosophical reflection is sustained by that which religion in its own way seeks to realize: love—the love of God, the love for God, and the love of human beings for one another. When brought together in disability perspective, wisdom and love are neither merely theoretical notions nor theological speculations, rather, they become the stuff by which philosophical reflection is supposed to be transformed so that the world might be changed.”

+ Amos Yong, director of the Center for Missiological Research and professor of theology and mission, in his essay “Disability and the Love of Wisdom.” Read more on able theology online.

“Wisdom and word are particularly apt figures in the development of Johannine Christology since neither wisdom nor word was considered a being or entity separable from God, such as an angel or prophet, who may choose to do God’s will or not. Both wisdom and word refer to something that belongs to and comes from God, something inward or peculiar to God that is external to God. . . . To speak of Jesus as God’s word is to say that he is God’s self-expression, God’s thought or mind, God’s interior word spoken aloud, or in John’s description, made flesh.”

+ Marianne Meye Thompson, George Eldon Ladd Professor of New Testament, from John: A Commentary. Listen online to her reflect on the process of writing the commentary.

“Human minds are not sponges. . . . It’s more like a landscape or an ecosystem where certain things are going to grow in certain places but not others; certain ideas are going to be easier for human minds to process than others. These natural propensities that undergird religious thought are part of the ordinary equipment that humans have regardless of culture. . . . human minds are a fertile soil for plants we might call ‘religious’ Culture gets to decide which plants are going to grow to a certain extent, but the plants are going to grow.”

+ Justin L. Barrett, professor of psychology and chief project developer for the Office for Science, Theology, and Religious Initiatives (STAR), reflecting on the ways wisdom, religion, and cognitive science interact. Watch more online.
“The mood of Job and Ecclesiastes is questioning. And the key expression of that questioning is their concern with death and with suffering, for these are two key human experiences, which threaten to subvert the confidence of wisdom. To put it another way, if wisdom cannot embrace these realities, if it cannot speak to these, then it subverts its own capacity to speak to anything else.”

John Goldingay, David Allan Hubbard Professor of Old Testament

“Wisdom’s emphasis on self-relinquishment . . . is noteworthy not because it is part of wisdom, but because it appears to be emphasized by wisdom because it is part of the human condition. The mystery is not just that some wisdom traditions assert [meaning], but that human beings actually do widely pursue scientific, artistic, and religious meaning at the expense of physical deprivation, social isolation, and even death.”

Jeffrey Schloss, professor of biology at Westmont College

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“African proverbs . . . offer observations that are true as general rules but may not fit every case. The wise person is the one who knows intuitively which proverb carries the content and nuances most appropriate to a given situation.”

Stan Nussbaum, staff missiologist at Global Mapping International

“Wisdom is a concerted function of the entire brain (and body). It involves judging truly what is right or fitting and being disposed to act accordingly. The impact of specific forms of brain damage or abnormal brain development on judging and acting helps to enlighten us as to the various neural systems and cognitive abilities that contribute to the wisdom of persons.”

Warren S. Brown, professor of psychology and director of the Lee Edward Travis Research Institute

“Wisdom is, at least partly, an aspect of the kind of intelligence on which adults principally rely—the intelligence that is maintained and/or increased throughout a major portion of adulthood. This part of wisdom is a form of reasoning that relies on a large body of knowledge that is built up through a disciplined regimen of learning over an extended period of time: it is a kind of expertise.”

John Horn, late professor of psychology at the University of Southern California, and Hironi Masunaga, professor of educational psychology at California State University, Long Beach

“Emotions play a crucial epistemic role in the moral life in their function of recording information. We can think of them as modes of attention enabling us to notice what is morally salient, important, or urgent in ourselves and our surroundings . . . If emotions are antennae, they are antennae that can record with urgency and heat. Emotional data tend to leave tracks deeper than those of cold reason.”

Nancy Sherman, professor of philosophy at Georgetown University

“Wisdom is that domain of human experience that is concerned with the pragmatics of living. All the more important to adolescent development, it is wisdom that presents pragmatic guideposts for living against a context of transcendent meaning and purpose.”

Jonas L. Forese, Eayish and Frank Freud Professor of Martial and Family Therapy, and Linda M. Winters, former faculty member and associate dean of the School of Psychology

“Maxims have become an established tradition of human language and moral education precisely because they help young learners to store concepts in the mind more efficiently. In this way, maxims serve as metaphorical ‘clothes hangers’ on which to hang concepts—especially concepts that address ideals of self-motivation and moral behavior.”

Arthur Schwartz, professor of leadership studies at Widener University, and F. Clark Power, professor of education at the University of Notre Dame

“The façade of the Hubbard Library opens like a book—evoking, through its transparent and illuminated windows, the committed search for wisdom inside. The quotes on these pages come from Understanding Wisdom: Sources, Science, and Society, a Templeton Foundation-funded book edited by Travis Research Institute Director Warren Brown. Templeton Press has graciously granted us permission to reprint many of the articles in full (see studio fullerstudiomagazine.com and online).
KRISTA: Wisdom is recognizable and measured; it’s interactive. You don’t just say “He or she is a wise person,” but you know them by the effect they have on the world and on those around them. In this generation, there is this new longing to connect what you believe and who you are, this language of integrity and authenticity and transparency that has been introduced into our vocabulary as a reflection of that longing. And wisdom does that—it embodies these things we now are recognizing as so essential if we want to be whole.

MARK: I often think of wisdom like a series of sinews that tie flesh and soul and body and mind together in that way you’re describing. It’s an integrated word; it’s never an isolated or autonomous experience. It’s about convergence and communion and connectedness and participation and vision—all those things are brought together.

“Discerning calling is the long, complicated combination of convictions and context, of passion and prayer, of knowledge and need that seems to tap us on the shoulder and call forth from us an invitation into a process of self-discovery and humility, of taking up and laying down, of embracing and letting go that over time forms a deep, confident conviction that, of all things there are to do in the world, ‘This is mine to do.’”

+ Tod Robbinger, vice president and chief of Fuller’s Leadership Formation Platform and assistant professor of practical theology, in his essay “Formed, Not Found,” available online.

“BIBLICAL WISDOM IS THE TRUTH AND CHARACTER OF GOD LIVED IN CONTEXT.”

+ Mark Labberton, president

Resources
- Unspoken Wisdom: Truths My Father Taught Me
  Ray Anderson (Wipf & Stock, 2013)
- Understanding Wisdom: Sources, Science, and Society
  Warner Brown, ed. (Templeton Foundation Press, 2009)
- Walking in the Dark: Step by Step through Job
  Daniel Fuller (Eidorson, 2010)
- Provence, Ecclesiastes, and Songs of Songs for Everyone
  John Goldingay (Westminster John Knox, 2014)
- Beyond Futility: Messages of Hope from the Book of Ecclesiastes
  David Allan Hubbard (Eerdmans, 1976)
- The Book of James: Wisdom that Works
  David Allan Hubbard (W Publishing Group, 1980)
- “The Wisdom of the Old Testament”
  David Allan Hubbard (Messiah College, 1995)
- The Wisdom of the Old Testament
  Daniel Horsep (Messiah College, 1995)
- “The Wisdom of the Old Testament”
  Robert Johnston (Wipf & Stock, 2011)

Available Classes
- Job and Human Suffering with various faculty
- Wisdom Traditions in the Old Testament with various faculty

KRISTA and MARK DISCUSS WISDOM ON CONVERSING
“As demonstrated by the cross, God speaks a Word that takes on a body—the created community born by Christ himself. The Word has become incarnate. It desires to have a body and thus moves inherently toward the church by its own gracious initiative and power. Preachers are called to follow the free and gracious movement of the Word through the scriptural witness and into the life of the church for the sake of the world.”

Michael Pasquarello III, Lloyd John Ogilvie Professor of Preaching, speaking at his installation on the sacramental nature of preaching. Dr. Pasquarello helps oversee Fuller’s PhD in Worship and Preaching; learn more and listen to his installation address online. Picture at right: Evelyne Reisacher, associate professor of Islamic studies and intercultural relations, preaches at InterVarsity’s 2015 Urbana conference. Hers is one of many voices on Fuller’s new podcast FULLER sermons—available on iTunes, Google Play, and Fuller.edu/podcast.

“The integral task of preaching, therefore, is to help the church see that God’s words and actions in Scripture are consistent with God’s active presence today. In doing so, preaching inspires believers to join and participate in God’s unfolding theodrama.”

Ahmi Lee, assistant professor of preaching, from her dissertation “Toward a Theodramatic Homiletic.” Listen to her preach on the FULLER sermons podcast.

“A role for preaching is to continue the conversation the congregation is already having with Scripture and God... Preaching that is a part of a congregational conversation must encourage and allow all types of questions. Even weeks later, the conversation may still continue.”


“Perhaps they expected that it would be just another service—the ritual would be performed, including the reading of the sacred texts, and they would nod their heads in approval as the young preacher read from an ancient passage. What they did not expect was that the Word of God would be fulfilled in their hearing, that God would become present in the Word, that the yesterdays of their cultural prejudices would be recast into the today of the Spirit, and that they would be invited to dance to the Spirit’s invitation to celebrate the wideness of God’s mercy.”

William E. Pannell, professor emeritus of preaching, from “Expecting to Know the Mind of God Through Preaching the Bible,” originally published in Theology, News & Notes. Read this essay and more on Dr. Pannell online.

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“Our calling is to allow the biblical text or passage to have its full impact on us. As passionate preachers we have the privilege of living in the passage and letting it speak to us before we speak about it to the congregation. We can lead others only so far as we have gone ourselves; we cannot give away what we don’t have. Truth and reality, faith and experience, discovery and application, never should be separated.”

-Lloyd John Ogilvie, preacher and longtime friend of the Fuller community, in his classic book A Passionate Calling. Learn more about the Brehm Center’s Ogilvie Institute for Preaching online.

“There is for me a way of preaching that loosen[es] itself from the heightened rational faculties we are all so good at and enters into a simplicity of focus, freedom, relinquishment, and abandonment in which I as a preacher am not preaching at people, not for people, but we are together in the moment, in the Spirit. And while I may be the one speaking, I have become the voice of us all, and the voice of Jesus Christ who is for and among us all.”


“Local congregations need a strategy to reinforce the preacher’s message, keep God’s Word fresh in people’s minds, and provide mechanisms and structures for feedback and accountability. Having heard God’s Word, people need help so that they may allow it to continue to impact their hearts and lives.”


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“It is time for those of us who preach to reimagine our task as one that contributes to a process of repairing, reconciling, and renewing a global community that has been torn and bruised by the ongoing imperial tug of war. It is also time to celebrate what God has done and is doing to bring good out of a troubled human history.”

-Sarah Travis, minister of the chapel at Knox College, in her book Decolonizing Preaching: The Pulpit as Postcolonial Space.

“The task of the preacher is to listen to the Word with a humble reverence, anxious to understand it, and resolved to believe and obey what we come to learn and understand. At the same time, we preachers listen to the world with critical alertness, anxious to understand it just as intimately, and resolved not necessarily to believe and obey it, but to sympathize with it and to seek grace to discover how the gospel relates to the world.”


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-Joni S. Sancken, assistant professor of homiletics at United Theological Seminary, in her book Stumbling Over the Cross: Preaching the Cross and Resurrection Today.

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“Those who speak this gospel word know that public space is holy space, where a God made flesh walks among the crowd.”

—Willie Jennings
“Preaching has to flow from a walk—a walk that’s authentic, that’s real…”

“Preaching has to flow from a walk—a walk that’s authentic, that’s real, that’s marked by humility and service, and if the preaching isn’t overflowing from that space, I’m nervous to see what the preaching is flowing out of.”

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“SPARK. The easiest way to bring energy into preaching is to use it to spark the attention of the congregation.

CORRUGATE. A slightly deeper use of science is to support or corroborate a theological point that is a bit stronger when you bring in the science.

ILLUSTRATE. Finding a metaphor or illustration from science can sometimes help communicate challenging theological ideas or make them more readable.

EXECUTE. In the process of exegeting a biblical text, it often helps to know what the original audience of this text would have understood from it. Various sciences can help us get into the minds of those ancient people and draw relevant comparisons to us today.

NOTIFY. Science is good at notifying us of concerning problems that may not be easy to notice and it (sometimes) gives guardrails regarding possible solutions.

CLAIM. Often biblical theology presents us with multiple ways to understand Scripture or doctrine. Sciences can help us adjudicate between plausible alternatives and clarify theological truths.

EMANATE. The deep engagement with science is allowing it to enhance theological inquiry and thought.

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“The real power of preaching does not lie in the personal characteristics of the speaker or the skillful way in which the sermon is crafted and presented, but rather in the work of God’s Spirit. Faith rests in divine power rather than human wisdom. Human words do not have the ability to change lives. Human eloquence and human wisdom do not lead to salvation. Human reasoning is not the basis of faith in God.”

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“When a preacher reads and interprets Scripture in community—especially in diverse community—they are able to engage in new questions and new ideas, leading to a far deeper understanding than preconceived notions of truth. As each individual’s understanding is layered on top of the next, the holes begin to fill in, and the whole truth of God’s grace begins to emerge.”

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Resources

Preaching Gospel: Essays in Honor of Richard Lischer
Charles L. Campbell et al. (Cascade Books, 2016)

Shutting Over the Gates: Preaching the Cross and Resurrection Today
Jure S. Tancsen (Cascade Books, 2016)

Youthful Preaching: Strengthening the Relationship Between Youth, Adults and Preaching
Richard Heid (Cascade Books, 2016)

The Preacher as Liturgical Artist: Metaphor, Identity, and the Vicarious Humanity of Christ
Trygon David Johnson (Cascade Books, 2016)

Blessed and Beautiful Multicultural Churches and the Preaching that Sustains Them
Lisa Washington Lamb (Cascade Books, 2014)

Bringing Home the Message: How Community Can Multiply the Power of the Preached Word
Robert Perham (Cascade Books, 2014)

Resonating Preaching: The Poetic as Postsecular Space
Sarah Train (Cascade Books, 2014)

Chris Neudorf-Erdman (Cascade Books, 2014)

Available Classes

Contemporary Options for Preaching & Teaching Today with A. J. Swoboda
History of Worship and Preaching with Michael Pasquarello III
Narrative Communication in a Visual Age with Ken Fong
Preaching Practicum with Michael Pasquarello III and various faculty
Preaching and Teaching the Old Testament with John Goldsby
Preaching as an Integrative Focus in Ministry (DMin Cohort)
Preaching for Occasions: Weddings, Funerals, Crimes, and Evangelistic Opportunities with Lisa Lamb
Preaching in the Tradition(s) with Paul Boks
Preaching the Bible as Scripture with Michael Pasquarello III
The Formation of the Preacher with Michael Pasquarello III and Will Humill
Transformational Preaching in Asian American Contexts with Ken Fong

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“As each individual’s understanding is layered on top of the next, the holes begin to fill in, and the whole truth of God’s grace begins to emerge.”

Jennfer Ackerman
NEW FULLER FACULTY

EUIWAN CHO
Academic Director for the Korean Doctor of Ministry Program and Associate Professor of Christian Ministry
Dr. Cho joined Fuller in 2017 as an assistant professor and theological mentor of the KDM program. Having previously taught as the Korean DMin faculty member at Fuller’s campus in Seoul, Cho is a graduate of Andegwon Theological Seminary in Seoul, South Korea, having taught at the university for two years. Cho is a Nara University faculty and received his doctorate in theology and education from University of Fukuoka. With many of his students, he has published several books on theology and education in South Korea.

CLIFFORD J. ROSSER
Associate Dean, Pan-Asian Center for African American Church Studies and Associate Professor of Black Church Studies and World Christianity
Dr. Ross is a new faculty member at Fuller, having served as senior pastor of Mariners Memorial Church in Seattle for six years.

MATT WANG
Assistant Professor of Tumor Biology
Dr. Wang’s research focuses on the regulation of tumor growth and metastasis, as well as the role of the immune system in cancer. His work has implications for the development of new therapeutic strategies for cancer patients.

SEAN M. LOVE
Director, Center for Asian American Theology and Ministry and Assistant Professor of Theology and Asian American Ministry
Dr. Love’s research and teaching focus on the theological, pastoral, and cultural dimensions of Asian American Ministry. He is particularly interested in exploring how Asian American theology and ministry can contribute to the broader ecumenical dialogue.

RECENT FACULTY BOOKS

Reading Jesus’s Bible: How the New Testament Documents It Understand the Old Testament
John Eldredge (2017)

Christianity Understands the Trinity: The Tri-ological Principle
Moki Kjær Nelson (Forbes Press, 2017)

The Doctrine of God: A Global Perspective

RECENT FACULTY ARTICLES AND BOOK CHAPTERS

STEVEN ARNOLD

"When Their Storms Become Ours: Chasing the Distance Between Leaders and Young People," Fuller Youth Institute Blog (February 17, 2017)

BRIE A. TURNS

SEBASTIAN C. H. KIM


BRAD D. STRAWN

KEITH J. KAY

R. DANIEL ROBERTS

JUAN MARTÍNEZ

OLIVER D. CRISP

PAMELA E. KING, SARAH A. SCHNITKER, JAMES L. FURROW
"They’re Bringing Home More than Their Laundry," Fuller Youth Institute Blog (March 2017)

WILLIAM A. DYNESS

DAVID J. DOWNS

CHERYL W. BROWN

MATTHEW KAEMINGK

ROBERT K. JOHNSTON

DAVID D. GREENWAY

C. E. CLARDY

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PAMELA E. KING, SARAH A. SCHNITKER, JAMES L. FURROW
"They’re Bringing Home More than Their Laundry," Fuller Youth Institute Blog (March 2017)

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PAMELA E. KING, SARAH A. SCHNITKER, JAMES L. FURROW
"They’re Bringing Home More than Their Laundry," Fuller Youth Institute Blog (March 2017)

WILLIAM A. DYNESS

DEDRICK FREEMAN


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In the Christian calendar, the Feast of Epiphany celebrates the incarnation and gifts of the Magi. This painting both references the holiday and becomes its own form of epiphany—an evoking of wisdom, gift, and grace. See more of Mako’s work on pp. 2–3 and 76–77.

January Hour –
Epiphany by Makoto Fujimura, collection of the Saint Louis Art Museum, mineral pigments, gold and silver on kumohada, 76.4” x 102.8”, 1997–1998
BENEFIDATION: Acts that Speak the Good Word

As a writer and photographer, Andy Gray (MACCS ’94) documents stories for Alongsiders International, a nonprofit organization that empowers young people around the world to work alongside disadvantaged children. When he was photographing campers at Shalom Valley, their retreat center in Cambodia, one young girl evaded him, covering her face and cringing whenever Andy lifted the camera. Andy soon learned her name was Kheing and that she was hiding echoes, a disease that caused her left eye to permanently turn outward.

A year later, the organization sent Andy to the town of Sihanoukville to take pictures and gather stories, and when he arrived at the village church, a bounteous group of children greeted him—including Kheing. Wanting to learn more about her life, he asked to speak to her, and the children gathered around to help. As he asked questions, the children would listen and stand close to Kheing’s face, translating and speaking slowly in Khmer. “Something fell into place that I hadn’t understood until that moment,” he remembers. “She was reading lips.” Andy realized that Kheing was deaf, and it was a sacred moment to watch the other children work so hard to mine and translate for her.

The children weren’t always so eager to help Kheing in this way, and it was a young woman named Paektra who first noticed her walking alone past and bothered kids who were teasing her. The moment inspired Paektra to join Alongsiders, befriended Kheing, and convince the kids to stop. “In Cambodia, kids with disabilities are often left behind or purposefully excluded,” Andy says. “It’s the balance of power, having an older person with respect in the community standing up for her made all the different.” Because of Paektra, Kheing was now surrounded by a new circle of friends—friends who were eager to befriend her and translate her story for Andy. “Paektra was a living sermon,” he says, “showing the way of Jesus to Kheing and bringing ‘church’ to her whenever they meet.”

After their conversation, Andy took new photos of Kheing, with her friend beside her, making the sign for peace.

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What is Fuller?

Fuller Theological Seminary is one of the world’s most influential evangelical institutions, the largest multdenominational seminary, and a leading voice for faith, civility, and justice in the global church and wider culture.

With deep roots in orthodoxy and branches in innovation, we are committed to forming Christian women and men to be faithful, courageous, innovative, collaborative, and fruitful leaders, who will make an exponential impact for Jesus in any context.

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Fuller offers 17 degree programs at 7 campuses—with Spanish, Korean, and online options—through our Schools of Theology, Psychology, and Intercultural Studies, as well as 20 centers, institutes, and initiatives. Approximately 4,200 students from 90 countries and 110 denominations enroll in our programs annually, and our 43,000 alumni have been called to serve as ministers, counselors, teachers, artists, nonprofit leaders, businessmen, and in a multitude of other vocations around the world.

Fuller Celebrates 70 years

¿Qué es Fuller?

El Seminario Teológico Fuller es una de las instituciones evangélicas más influentes del mundo, el seminario teológico más grande y una voz principal para la fe, la civilidad y la justicia en la iglesia global y la cultura en general. Con esfuerzos en la ortodoxia y las ramas en innovación, nos comprometemos a formar mujeres cristianas y hombres cristianos a tener un impacto exponencial para Jesús en cualquier contexto.

Fuller ofrece 17 programas de estudio en 7 localidades—con opciones en Español, Coreano, y clases en línea a través de nuestras facultades de Teología, Psicología y Estudios Interculturales juntamente con 20 centros, institutos e iniciativas. Aproximadamente 4,000 estudiantes de 90 países y 110 denominaciones ingresan anualmente a nuestros programas y nuestros 43,000 ex alumnos y ex alumnas han aceptado el llamado a servir en el ministerio, consejería, educación, las artes, en organizaciones sin fines de lucro, los negocios y en una multitud de diferentes vocaciones alrededor del mundo.

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Fuller Seminary’s online MA in Theology is for those who want to learn from outstanding faculty practitioners—from anywhere in the world—to more effectively serve and communicate God’s Word in any setting. Students can apply what they’re learning directly to their context of service, and tailor their program to an area of interest like theology and the arts, ethics, youth and culture, or many others. Whether students want to prepare for future advanced study or sharpen their theological understanding for any calling, the MAT’s respected formation is within reach.

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